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The Living Church

VOL. XXXVII. MILWAUKEE, WISCONSIN.—AUGUST 24, 1907. NO. 17

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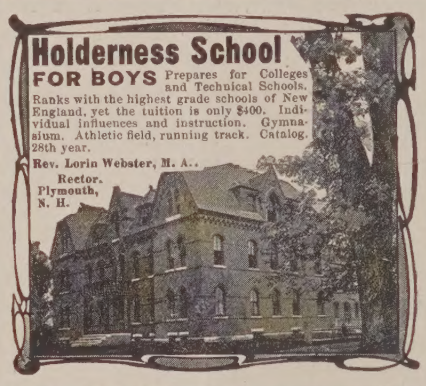

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Similarly with BOOKS. A New York publisher said recently that he had found THE LIVING CHURCH one of the very best mediums he had ever used. Book advertisements are difficult to key. Regular book buyers are influenced largely by publishers' advertisements, but they give their orders to their accustomed bookseller so that the publisher cannot count them. Consequently the publisher must advertise primarily for *indirect* returns. But a few orders will be sent to the publisher direct. This New York publisher referred to, kept account of all the direct orders that could be traced to any definite advertisement, and he found that THE LIVING CHURCH *gave the best ratio of returns of any paper he had used.* He was shrewd enough to assume that the *indirect returns*—which obviously must be much greater than the direct—would run in the same ratio. Is it strange that he advertises very regularly?

Again, the value of the paper has been demonstrated by those who have advertised SANITARIUMS and RESORTS. This was conspicuously illustrated during the St. Louis

[*Continued on Last Page of this Issue.*]

The Living Church

VOL. XXXVII. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 24, 1907. NO. 17

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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ST. BARTHOLOMEW.

A GLANCE at the lessons appointed for the day enshrining the memory of St. Bartholomew, affords full evidence of the Church's concurrence in the inference identifying this Apostle with the gentle young Israelite brought early by his friend Philip to our Lord Jesus Christ, and known to us under the name of Nathanael.

There is much to suggest and strengthen this impression. In the first place, the very manner in which Nathanael is received by Jesus, the beautiful recognition accorded him by this Searcher of human hearts, the likewise responsive recognition and open avowal, on Nathanael's part of Him before whom he stood, all compel the belief that he would naturally find ready admittance to the apostolic band at that time in course of selection. Nevertheless, not again do we meet his name until, in further confirmation of this inference, it is found with the group of apostles gathered by the Sea of Tiberias on the occasion of our Lord's manifestation of Himself there, subsequent to His resurrection, as recorded by St. John.

Clearly as this would indicate his inclusion with the Twelve, yet not once is he so named by the other Evangelists, while invariably does the name of Bartholomew appear, closely coupled with that of Philip. Hence the very reasonable conclusion that the two are one and the same under distinctive names, that by which he is introduced by St. John being the one familiar to, and used by, his friends of closer intimacy, the other as formally and officially chronicled, the surname; an inference the more plausible through the etymology familiar to Hebrew usage—Bar-Tholomew, or *Talmai,* in the original, a name associated earlier with the conquest of the ancient city of Hebron.

Thus may we with reasonable certainty recognize this faithful apostle of the Church of Christ as Nathanael Bar-Talmai, known to later ages chiefly under his surname only, modernized to Bartholomew.

All this may, in a way, be interesting to lovers of fact and accuracy. But its intrinsic value is centered in the realization that the day thus signalized in the Church's cycle commemorates not one who, otherwise, would be but a name, vague and impersonal in sacred history, but one who through all the ages since first made known, has remained the fair type of pure, single-hearted, unsullied manhood. The embodiment of a soul so transparent and true-seeing that standing there in the presence of deity, instantly, even "as face answereth face in water" flashes the mutual recognition:

"Behold, an Israelite indeed, in whom is no guile."

"Rabbi, Thou art the Son of God: Thou art the King of Israel!"

It was as though in one swift, luminous moment, God and man stood face to face, the veil of flesh rent asunder, the soul of each revealed. Such is the power of "guilelessness," which is but another name for sincerity. It has yet another name, which is purity. And thus discerning his Lord and Master divine, Nathanael Bartholomew stands forth for evermore the impersonation of the promise beautiful:

"Blessed are the pure in heart, for they shall see God."

L. L. R.

LIFE BECOMES nobler and happier as the sympathies and offices of life are enlarged. Life is immeasurably vaster than we think, richer in resources, more fertile in strength, more blessed in opportunity. To live for others, to suffer for others, is the inevitable condition of our being. Isolation is the measure of lasting pain. We live truly exactly in proportion as we go out of ourselves and enter into the experience of those whom we serve, and by whom in turn we are served.—*Bishop Westcott.*

AMENDMENT TO OUR MARRIAGE CANON.

ON another page is printed a brief but valuable article by the Bishop of Albany entitled "Marriage and Divorce in the next General Convention." We quite agree with him that new legislation on the subject of Marriage and Divorce is desirable, and his draft of a substitute for the present section iii. of Canon 38, printed on another page, strikes us as quite satisfactory.

The present canon is so clearly a compromise that it places the Church itself in an indefensible position. It makes it difficult almost to the point of impossibility for a divorced person to be remarried with the Church's sanction and ministrations, but does not absolutely prohibit such re-marriage nor does it absolutely forbid the clergy to officiate at such functions. The twin questions then arise—and any divorced person confronted with the canon is sure to ask them: If the marriage is wrong, why does not the Church prohibit it? If it is right, why make it so difficult? No satisfactory answer to these questions is forthcoming.

The position is itself a wrong one. In the absence of any ecumenical determination of the exegesis of contested scriptural passages, it cannot be said that the Catholic Church holds one set of exegetes to be right and another wrong. But the practical question of policy cannot be waived. The clergy of the Church must have permission to remarry divorced persons, or they must be forbidden to do so. If they are to have permission, it is illogical and unreasonable to make the conditions of remarriage so difficult as they are made in the present canon. This American Church must evolve a policy of her own, for her own children. And we believe that that policy might better be the Anglican than the Roman or the Greek policy.

Let us make absolute the prohibition to the clergy to officiate at such remarriages, as Bishop Doane suggests. We have no way of determining how many, if any, marriages have been solemnized under the restricted indulgence contained in the present canon. There cannot have been many. But the absolute prohibition is necessary to enable the Church itself to stand in a rightful attitude before the world.

So also do we agree with the Bishop that *"If* it is thought best to legislate in regard to the admission to the sacraments of the innocent party in a divorce granted for the cause of adultery, it might be well to adopt the language of the present clause three, of Canon 38 (which relates only to marriage) and put in, in its new form, at the end of Canon 39, the heading of which is 'Of Regulations respecting the Laity.'"

There is canonical ground for holding that remarried divorced persons may properly be admitted to Holy Baptism, if they were unbaptized during their earlier matrimonial experiences. The Church views unbaptized persons as heathen, and has always held that sins committed prior to Baptism are washed away in that sacrament. She pretends to no jurisdiction over those unbaptized, and is willing that their matrimonial relationship should be dated from the moment of Baptism. So our canonists teach, almost without exception.

But to permit remarried divorced persons, who had been baptized and thus were subject to the jurisdiction of the Christian Church before or during their earlier matrimonial experiments, to receive any other sacrament is as illogical as the present canon, and even more dangerous from a moral standpoint; since if the lesser sacrament of Holy Matrimony may not be administered for them, by what strange argument does it become right to administer to them the greater sacrament of the Holy Communion? And might it not even be argued, under the language suggested by the Bishop of Albany, that a Bishop was compelled to administer the sacrament of Holy Order to the "innocent party remarried after a divorce granted for adultery"? For the language is mandatory and takes the form of an injunction to the "minister," which would include a Bishop, restraining him from *refusing* to administer "the sacraments" "in any case." To refuse permission to refuse, is equivalent to a command to perform an act. It may, of course, be held that only the greater sacraments are here referred to; but the matter ought not to be left in doubt, and if that interpretation were placed upon the words, it would still leave the minister in doubt whether or not remarried divorced persons might lawfully be admitted to Confirmation. Moreover, the possibilities of scandalous features attending such remarriages are sufficient to make it extremely unwise to provide that *"in any case"* "the sacraments" may not be withheld from the "innocent party." His "innocence" is too often a legal fiction for the clergy to be restrained "in any case" from refusing sacramental privileges, without enquiry and without evidence of penitence. At best, it should be discretionary with the clergy.

We understand fully that in suggesting this amendment to canon 39—the second of his suggested amendments—Bishop Doane is merely trying to show how such legislation may be effected *if* General Convention deems it proper that remarried divorced persons are not to be repelled from the sacraments. He has made it clear in former writings on the subject, if we are not mistaken—we write subject to correction on this point—that his own view would be to exclude such persons from admission to any sacrament other than Baptism. We agree with him that the question should arise rather under canon 39 than under canon 38, and that it should be separated from the latter canon with which, in other language, it is connected in our present legislation. But we think the Bishop will agree with us that his suggested language is more far reaching than he had intended it to be. Instead of the Bishop's suggested addition to the present words, "The sacraments shall not be refused in any case to a penitent person at the point to die," let us, if we must make the exception at all, add: *"and, at the discretion of the minister in any case, Confirmation or the Holy Communion may be administered* to the innocent party," etc., continuing as in Bishop Doane's draft.

But may we not rather omit this entire proviso? Persons married otherwise than the canon law of this Church permits, are under the presumption of wrong doing. A man and a woman cannot be half married. If their marriage is lawful the Church should solemnize it; if unlawful, it is canonically void and they are living in sin. Yet the fact that different branches of the Catholic Church differ in regard to this vexed question may make it right that we should not declare positively that remarried divorced persons shall *not* be admitted to the sacraments; but why should we provide definitely that they *must* be admitted? Might it not be better that, until the whole question of the discipline of the laity (the restoration of which, says the English Church in the Commination service, "is much to be wished") can be taken up systematically, the canons be altogether silent concerning the right of such persons to the sacraments, thus leaving each question, as it might arise, to be dealt with separately? At any rate this would, in our judgment, be preferable to legislation that "the sacraments," or even Confirmation and Holy Communion, shall not "in any case" be refused to remarried divorced persons; while on the other hand, the right of such persons to Holy Baptism under proper conditions, like that of any unbaptized persons, is too clear to require authorization.

We agree heartily, then, with the Bishop of Albany in his proposed substitute for the third section of canon 38, "Of Marriage and Divorce." We agree with him also that *"if* it is thought best to legislate in regard to the admission to the sacraments of the innocent party," that legislation should be annexed to canon 39, "Of Regulations respecting the Laity." We disagree with him regarding the language in which that latter legislation should be framed, if it be required at all. And, finally, we believe that it would be wiser to enact nothing whatever with respect to any right of remarried divorced persons to the sacraments.

It is reassuring to note that public opinion, within and without the Church, is becoming aroused to the necessity of reforming present conditions relating to the marriage of divorced persons. Good work has been done this summer by *The Delineator* in publishing and widely advertising articles on the general subject by Bishop Doane, Cardinal Gibbons, and others. We hope those articles have been widely read.

IT is most sad to be obliged to chronicle the rupture between the Bishop of Bombay and the Cowley fathers and Wantage sisters, which now appears to be complete. That the immediate issue, out of a long list of the Bishop's "requirements," should have been over the presence of children at the Holy Eucharist, seems, beyond question, to put the Bishop in the wrong. There are some things a Bishop may lawfully do, and some that he may lawfully require of his clergy and of the laity under him; but to refuse them the right to participate in divine worship is not one of them. That refusal the Bishop has given with respect to unconfirmed children. But the right of children to worship was secured to them so far back as when certain other eminent apostles sought to repel them, and One greater than they answered: "Suffer the little children to come unto Me."

It is sad that a twentieth century Bishop should range himself with those who would prevent them. But if it is right for the Bishop of Bombay to refuse obedience to uncanonical demands of the Bishop of Rome, it is equally right for the Cowley fathers to resist uncanonical demands of the Bishop of Bombay. Bishops, whether of Rome or of Bombay, are subject to the Church, and may rule only as constitutional monarchs. If the Bishop of Bombay chooses to impersonate the great Hildebrand, in the pursuance of his episcopal duties, he must not think it strange that there are clergy and laity who are brave enough and strong enough to resist.

The line must be drawn between what a Bishop has the right to require and what he has not. It is essential that the clergy of all schools of thought should obey him in the former, and it makes it much more difficult to resist in the latter, when it is shown that others refuse to obey where the Bishop has rightful authority. In this instance resistance seems to be an absolute duty. But the harm done to the Church in Bombay by the conflict of authority must be inestimable.

THERE is wisdom in a remark of Bishop Potter's, made before the fifth annual convention of the Church Association for the Advancement of the Interests of Labor last May, as reported in *Hammer and Pen,* as follows:

"The time has come for C. A. I. L. to bring pressure on the General Convention. I want every man and woman here to write to the delegates whom they know or in any way can affect and ask them to take action in this direction [the advancement of the interests of labor]. They will go to Richmond to enact laws for the government of Bishops, priests, and deacons, and to put another curb bit in the mouth of some frisky Bishop who needs to be restrained. Remember that this is small business. It is better to have frisky Bishops and clergy who are preaching John the Baptist truths rather than for the Church to be decorous, dull, and dumb."

There is wisdom, but there is room for misunderstanding. The purpose of General Convention is to enact laws for the government of the Church. The General Convention is not the Church, and its functions are not co-extensive with the functions of the Church.

Not much can be done by General Convention for the "advancement of the interests of labor," or for the correction of any sort of social abuses. This is not because Churchmen have no desire to assist in social reforms, but because neither employer nor employed is subject, in social relations, to the jurisdiction of General Convention. The most that that body can do is to affirm a declaration setting forth those eternal principles which underlie all social relations; but it is easy to say that this is but to utter platitudes. Certainly it cannot be better done than it was done in the masterly report of the commission on the Relations of Capital and Labor in the General Convention of 1904—a report that is unsurpassed in the literature of the subject for its wise discrimination—but yet that report did not redress any current wrongs.

It is just as well to remember this, for otherwise many good people are certain to be disappointed. The Church can do much to alleviate the wrongs she cannot cure, and she can help to solve problems growing out of the social wrongs of the day; but she cannot do it by passing resolutions or enacting canons. Canons and resolutions are the oil that is applied to the wheels of the Church's machinery to make them revolve smoothly and do their work effectively; but the oil does not, of itself, produce the finished output. The Church hopes to develop character, and by developing character, to regenerate mankind. To do this is required, not preambles and resolutions, but sacraments, prayer, and preaching.

We trust General Convention will again give place to a careful report on social conditions. Certainly there will be no lack of competent workers among her members to enable them to do it. But if social reformers would really use the Church to best advantage in this conflict between capital and labor, they must do it by bringing capitalists and laborers together before the altar from which daily spiritual bread, in precisely equal amounts, is administered to each upon an exact equality; and not by writing letters to deputies to General Convention imploring them to do what cannot possibly be done by any action within the power of that body.

IN preparing for the opening of General Convention, the still greater body numerically that gathers in Washington during the week preceding for the international convention of the Brotherhood of St. Andrew should not be forgotten. The contrast between the two great gatherings is perhaps more immediately discernible than their likeness. The one is composed of the younger men of the Church; the other, for the most part, of the elders. The one is the army in action; the other, the congress in deliberation.

And there are some other contrasts. The one is principally governed by laymen; the other principally by the clergy. The lay organization reaches its climax in a corporate celebration of Holy Communion at an hour when its members will be fasting; the organization governed by its clerical officers provides no such spiritual climax. To the one, legislation is incidental and unimportant, and spiritual energy is the main desideratum; to the other, legislation is the first and almost the only consideration.

It does not follow that General Convention is representative of a lower plane in the Church. There is a time for all things, and the time of the sessions of General Convention is for the perfecting of the machinery of the Church. The Brotherhood has a mission upon which General Convention may no more infringe, than the Brotherhood can usurp the canon-making office. To fill human boilers with spiritual steam needs machinery, but it needs also the fire that must be kindled in the fire pot. God supplies the fire, but man must supply the material and apply the torch. The function of General Convention is to mend any cracks resulting from the wear and tear of the furnace; and of the Brotherhood, in part, to keep the fire going. Missions must turn the steam into the right channels. So must all the Church work together. And God creates the output, from the materials we have placed in operation.

COMMON sense has been applied to social advance, when "public comfort stations" are opened in our cities. Few Americans realize how far behind European cities are our own in provision for public toilet conveniences. They are a matter of course in Europe and are advanced to a condition of luxury in England; and in America, where they are almost unthought of, the saloon affords almost the only substitute. Indeed the provision of public toilet rooms would probably be the greatest blow that could be administered to the American saloon.

Detroit has recently taken a start by opening a "public comfort station" at a cost of $15,000. But these, which need not cost nearly so much, ought to be found at every busy corner, under the street, in all our cities.

Why should not the parish houses of our churches help to supply this need, in the up-town districts, at least until our municipalities can be wakened up?

ANSWERS TO CORRESPONDENTS.

ANGLICAN.—It is our impression that the best service is at Christ Church, but we may be mistaken.

W. T. P.—(1) (2) Most of Faber's hymns were written after he had left the Church of England for that of Rome, and we think "Faith of our Fathers" was among the latter class.—(3) The American lectionary was adopted in place of that authorized in England simply because it was believed that a more satisfactory division of the Scriptures could be made.—(4) We are not familiar with any publication called *The Anglican Magazine.* The *Anglican Church Magazine* is devoted to the interests of the English Church on the continent of Europe and published in Paris.—(5) It might be.—(6) George Herbert's poetical works may easily be obtained in several editions.

C. L.—Names and addresses of the Bishops may be obtained from the *Living Church Annual* (Young Churchman Co., Milwaukee, 35 cts.).

LIFE'S THREADS.

If I could take the threads which fall about me soft
And by one stroke quick weave them into pattern rare,
Would I not err? Would I not spoil the shape, or mar,
Perchance, some spot where whitest thread should form device
I know not now? Would I not better leave to Him
Who gives each thread its own peculiar, lustrous hue,
The weaving, too?

And while in childish ignorance I sometimes wish
The pattern wove, full well I know—love's lesson learned—
That every thread is falling safe in its own place:
By sudden gleam of prophecy bestowed, in awe behold
Life's aftermath with raiment for my soul to wear—
It woven here—and every thread reflecting bright
The Weaver's light.

ISABELLA K. ELDERT.

THE SYLLABUS—SCHELL—FRACASSINI.

[FROM OUR EUROPEAN CORRESPONDENT.]

THE long-expected Syllabus has appeared; and, so far as any general interest in Italy is concerned, it might almost be said to have passed away. One leading journal, I believe, printed it in full, another published a fairly full abstract of it, and has opened its columns to criticisms; but I cannot find that any separate edition of it exists, and those of the clergy with whom I have conversed seem to know little and care little about it.

It should be said at once that few people regard it as covered by the supposed infallibility of the Pope. It is issued with his confirmation, indeed, but is issued as a Decree of the Inquisition—a decree of the same weight and character as that which, in 1633, condemned Galileo, and that which, a few years ago, asserted the authenticity of the text of the Three Witnesses.

The Decree condemns sixty-five theses supposed to be extracted from the works of Loisy and others, though no person is censured by name. I do not purpose to discuss these theses, some of which seem to me innocent enough, some perhaps hardly to express adequately the views said to be condemned, and some to demand caution and censure. Surprise has been expressed that no notice is taken of the political views which are associated with Don Romolo Murri. Contrary to expectation, only one of the articles deals specifically with the criticism of the Old Testament; the rest are concerned with Holy Scripture in general, with the criticism of the New Testament, with the development of Christian doctrine, and with the authority of the Church.

The first point that will excite surprise in many minds is that in the Roman obedience such views should be held as are here condemned—views which far surpass the boldness of *Essays and Reviews*. We have so often been assured of the unity of doctrine which is enjoyed in the Roman Church that we may hardly have expected members of that communion to assert that our Lord was not always conscious of His Messiahship, that the doctrine of St. Paul and of the General Councils was not taught by Christ Himself, that Confirmation, Marriage, and Unction are not Sacraments ordained at the beginning of the Gospel. The surprise will not extend to those who are familiar with recent Roman Catholic literature. It is certain that the censures of the Syllabus would, if they were enforced, cause difficulty to many French and some Italian writers. But will they be enforced? The *Giornale d' Italia* thinks that "with this Syllabus the Vatican has closely bound the scientific activity of Catholics"; but will they be bound? A nameless French prelate says in the same journal that he cannot deny that Catholic thought is passing through a giddy and convulsive crisis, but the Church has to learn as well as to teach, and the effect of the Decree may be to make discussion not less free but more cautious.

If this is its real effect, we may rightly welcome it. Not a few of those who are most in favor of freedom in the Roman Church have serious misgivings as to particular expressions of it. It is true that the paucity of those who in France and Italy take interest in theological questions makes rash statements less subversive than in England, where the "man in the street" reads the crude statements which flow from the City Temple, and fancies himself competent to judge the most intricate questions. The desire which some have expressed that speculations should be published only in a learned language is to some extent gratified in countries where none but the learned are likely to read them. On the other hand, the paucity of readers has a tendency to create an academical atmosphere in which learned men write for learned readers, with little regard for the effect of their speculations, when they filtrate, upon the faith of the unlearned. Caution is best taught by criticism, but it might not be amiss if it were enforced by discipline, were there not a fear that caution is likely to take the form of cowardice. Critics will continue to criticise, but they will whisper their conclusions under pseudonyms—a practice already too frequent. No doubt the pseudonyms are generally understood, but there seems to be a lack of candor in publishing convictions without daring to affix the writer's name.

And when the identity of the writer is known or suspected we may fear that individuals will suffer. A private letter of Father Tyrrell got, without his consent, into a wide circulation. He was asked by the General of the Jesuits, to whom he belonged, whether he was the writer of the letter, and, like an honest man, owned the authorship. Consequently he was expelled from the Society. I fear that a similar question is likely to be addressed to the supposed writer of a work contravening the Syllabus: if he owns the authorship he will be suppressed. Serious and straightforward persons are likely to be struck, while rash and insincere persons escape blame. Anybody who is familiar with the Italian clergy knows how frequently this is already the case. I fear the Syllabus is a blow less at liberty than at sincerity. With this fear in mind I cannot but regret the decision of the excellent French paper, *Demain*, to suspend its publication. In less than two years it had won a prominent place as an organ of loyal and temperate liberalism, and it would seem as if at this crisis such a paper was more than ever needed. I cannot but be reminded of a *mot* ascribed to its editor a year ago. He was asked, "What will happen if *Demain* is suppressed?" "Then," he replied, "it will be time for *Aprés-Demain*."

It is impossible to read the syllabus otherwise than as an indication of the present temper of the Vatican towards what it calls "modernism." I call attention to two other illustrations of this temper.

Last year Germany mourned the sudden death of one of her leading Catholic theologians, Hermann Schell, who showed (a rare thing in his communion) signs of the influence of the great Alexandrian school. His works had not escaped censure, to which he had submitted. A proposal to erect a monument in his honor was supported by the Archbishop of Bamberg, the Bishop of Wuertzburg, and other distinguished persons. A certain Dr. Commer, once a disciple of Schell, but now a vigorous antagonist, opposed the scheme; and Pope Pius X., who knows no German, and has never been suspected of familiarity with theology, rushed into the fray with a letter to Dr. Commer, charging Schell and his admirers with heresy and rebellion against the Holy See.

Mgr. Fracassini, a moderate and competent theologian, who enjoyed the favor of Leo XIII., and was appointed by him to a seat on the Biblical Commission, has presided for many years with success over the Seminary at Perugia. Suddenly this summer he was deprived on the score that he was a friend of Murri and other "modernists," that he had paid a visit to Loisy and to a certain freethinker, that he reads English and German books, and that he allows his students to read Fogazzaro's *Il Santo*, and gave a copy of this book (on the day of its publication, and therefore long before its condemnation) to a young priest. The Archbishop of Perugia, indignant at the slur thus cast upon one of the most worthy of his clergy, refused to carry out the sentence until he had appealed for a rehearing of the case, which, he was encouraged to hope, was almost sure to end in an acquittal; but the order was confirmed that Fracassini was to be removed because of his lack of conformity with the direction desired by the Pope in the teaching of Holy Scripture. A cowardly attempt has since been made to shift the blame to an alleged lack of discipline in Fracassini's government of the Seminary, but this lack of discipline is denied by those who know the college, and the real reason had already been divulged. Remember that this blow was struck at a very "moderate" theologian. If we may compare Loisy with Dr. Cheyne, then it would not be unfair to compare Fracassini with Dr. Sanday.

Whatever, then, may be the weight of the Syllabus in itself, one can hardly doubt that it indicates a serious attempt to silence even the most moderate expression of progressive thought. I do think that it will be successful, for it is not easy to build a dam to stop the ocean; nor do I fear that earnest sons of the Roman Church will be driven into schism, and so lose their influence. Subterfuges on the part of some, sufferings on the part of others, are the prospect which I anticipate, until this tyranny be overpast.

Fiesole. HERBERT H. JEAFFRESON.

PRAY HIM to make you feel His Love. Let this be your desire in Holy Communion, for what is it but the union of His Spirit with our spirit, His Heart with our heart, His Love with our love? He gives us, in this Feast of Joy, the conscious perception of His Love. He is drawing us to Himself, all His Will is towards us. He desires to give Himself to be our spiritual Food.—*Manning.*

SOMETIMES God will call a soul through a great sorrow to some special work for Him, some obvious vocation undreamt of in brighter days. He will show in some unexpected way what He means us to do. To help others, to smooth in a small degree the exceeding roughness of another's path, to cheer the loneliness of the lonely, to be allowed, ever so falteringly, to speak of the comfort of God—these are the privileges of the learners in the school of sorrow.—*E. R.*

COWLEY FATHERS ARE OUTLAWED IN BOMBAY.

Bishop Pym Declares their Work Henceforth to be "Extra-Diocesan."

FATHER NICHOLSON STATES THE POSITION OF THE ORDER.

Father Maxwell Becomes Superior of S. S. J. E.

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau
London, Transfiguration of Our Lord, 1907

THE Bishop of Bombay has written a letter to the Provincial Superior of the Society of St. John the Evangelist, in reply to Father Nicholson's letter containing the final answer of the Society to the requirements of the Bishop's Charge. The Bishop denies that his Charge was especially aimed at the S. S. J. E., but asserts that the report of the Royal Commission "fully justified a departure from the ecclesiastical policy and administration of recent years." The agitation against his Charge, he complains, has been conducted publicly, contrary to his strongly expressed advice, and in this agitation "you and your community have taken a leading part." The Bishop expresses strong resentment at the Rev. Darwell Stone's action in advising the Society by means of an "open letter," and censures the Society for following the advice thus tendered in preference to his own episcopal direction. Finally, the Bishop expresses his determination to treat the S. S. J. E. as "extra-diocesan":

"It refuses to acknowledge my authority; it is advised to regard my 'monition' as 'not godly'; under such conditions it would, in my opinion, be unseemly that I should obtrude myself upon it in any wise. I leave it to manage its own concerns in its own way; it does not really want a Bishop, since it is under the guidance and direction of other authorities."

The Bishop's license for the chapel in connection with St. Mary's Girls' School, Poona—which is under the charge of sisters from the Community of St. Mary the Virgin, Wantage—is formally withdrawn, as the sisters and their chaplain, who is one of the S. S. J. E. fathers, decline to accede to the Bishop's directions.

The Provincial Superior of the S. S. J. E. in India (Father Nicholson) has written a letter in reply to the Bishop of Bombay's letter referred to above. After describing that letter as (no doubt unintentionally) a complete misrepresentation of the motives, actions, and attitude of the religious communities at work in the diocese of Bombay towards his lordship, the Provincial Superior proceeds in the following telling manner (to quote from the *Guardian*):

"Let me first point out that the religious Communities who have felt it to be their duty on principle to refuse obedience to your lordship's requirements are working in more than twenty dioceses in England and abroad, without any friction arising between them and the Bishops under whom they serve. The S. S. J. E. Community has been at work in this diocese for over thirty years under three previous occupants of the see. . . . . At our interview in the Cathedral vestry you told certain of our Community that if the Bishops had done their duty in the past, the present trouble would never have arisen, and in saying these words you seem to cast a grave slur upon the Bishops of the whole Anglican communion. . .

"There are three chief reasons why we have felt it regretfully to be our duty to offer resistance to your demands. The claim that you make that it rests with you as an individual Bishop to legislate for the Church in obedience to the report of the Royal Commission on Ritual, which has no force of law, is a claim that strikes at the root of the whole position of the Catholic party in the Church of England, and is one that cannot be conceded; to do so would surely be to concede that each Bishop is an autocrat, and we should have a Pope ruling each diocese with an autocracy far beyond any claim put forward from the see of St. Peter. The claim that canonical obedience is due to you both from clergy and laity in the matter of the exclusion of bodies of unconfirmed children from the celebration of the Holy Communion is one, we venture to submit, that cannot be sustained. . . . . The condemnation of the presence of unconfirmed children at the Holy Communion is indicative of unsound doctrine is an action against which we feel it to be our duty to make our most emphatic protest. Your connection of the practice with unsound doctrine which you impute to us has made it impossible in conscience to render you the obedience you demand, as to do so would be a practical confession that our past teaching about the Holy Communion had been false."

Nor was it the case that the S. S. J. E. had made no attempt to meet the Bishop:

"The attitude you have adopted is that, unless you proceeded to inhibit us, we had no appeal from your decisions and that there was no method of testing their legality. Obviously there was no alternative for us, believing as we do in our consciences that your command is *ultra vires*, but to resist."

With regard to the Wantage sisters and St. Mary's School, Poona:

"If, however, you will think of it, the sisters have not disobeyed you with regard to St. Mary's, Poona. When you threatened to cause the chaplain of St. Mary's to denounce the Mother Superior from the altar and to stop the service on a Sunday if the children were brought to the Holy Communion, the Mother Superior, rather than be the cause of such a scandal, told you that she should, if the doors of the church were shut upon her, ask Father Traill to provide a celebration for the boarders in their own chapel. Both Father Traill and the chaplain of St. Mary's, Poona, understood you distinctly to say that for the present you allowed this, and until I communicated the contents of your printed letter to the Mother Superior she had received no intimation either from you or the chaplain of St. Mary's, Poona, that you wished the celebration for the children in the sisters' chapel to cease. . . . .

"With regard to the main point at issue between us. It may be well for me to say that in the churches of the Society in Bombay and Poona, there are no 'Children's Eucharists' in the sense in which that expression is used in the report of the Royal Commission. The celebrations of the Holy Communion that the children attend are the ordinary parochial services."

The Cowley St. John *Evangelist* (S.S.J.E.) for August contains the following criticism, signed with the initials "P. N. W." (which are, of course, Father Waggett's), of the Bishop of Bombay's letter referred to above:

"It is much to be regretted that the Bishop of Bombay should publicly state that the S. S. J. E. refuses to acknowledge his authority. Our fathers in India have, all of them, sworn that they will pay true and canonical obedience to the Bishop of Bombay and his successors in all legal and honest commands; and at their ordination they vowed to obey reverently their Ordinary [that is, their Bishop] . . . . following with a glad mind and will his godly admonitions, and submitting themselves to his godly judgments. Moreover, the very first statute in the code of statutes which binds the S. S. J. E. and its members runs as follows: 'All members of the Society must be careful to observe all canonical obligations belonging to any position which they may occupy in any diocese,' and the second statute lays down that the 'regulations of the Society . . . . shall not interfere with any constitutional claim upon their obedience belonging to the Church or her authorities.' Our fathers in India are, therefore, doubly pledged, both as priests of the Church of England and as members of the Society of St. John the Evangelist to acknowledge the Bishop of Bombay's authority. Belonging as they do to the diocese of Bombay, they would be guilty Bishop's authority.

"The Bishop's authority is, however, not an unlimited authority, but a constitutional authority; and our fathers in India hold that in his recent Charge, the Bishop has made certain requirements, and given certain orders, in regard to which he had no authority to demand the obedience of his clergy. The situation is further complicated by the fact that the Bishop has prefaced the enumeration of his directions in regard to the conduct of divine service, by setting forth his views about the doctrine of the Holy Communion. He evidently holds that his exposition of the doctrine will overcome any hesitation which might be felt as to the desirability of his directions bearing on matters of practice. It is clear that, in his opinion, his practical requirements are the natural outcome of his doctrinal teaching. In the case of one particular matter—namely, the attendance of bodies of unconfirmed children at the Holy Communion—he directly grounds his objection to that practice on the fact that, in his opinion, it embodies a form of sacramental teaching which is repudiated by the Church of England. Now, our fathers in India regard the Bishop's doctrinal teaching as very inadequate and, in some of its negations, grievously erroneous, and they cannot, in conscience, make changes in their mode of celebrating the Holy Communion until they can feel certain that this or that requirement is not based on a view of the Holy Eucharist which contradicts the teaching of our Lord.

"Our fathers will be quite ready to vindicate their orthodoxy and the legitimacy of their practice before any properly arranged tribunal which the Metropolitan of India and his Suffragans may see fit to constitute. Our fathers do not claim to be judges of their own cause. They belong to a diocese which forms part of a province, and that province has for its chief ruler a Metropolitan, to whom the Bishop of Bombay has presumably taken an oath of due obedience. They have never dreamed of refusing to acknowledge the authority of their Bishop; but they believe that, in striving to enforce some of the directions contained in his recent Charge, he is going beyond the limit of his authority."

It is officially announced that the Rev. Father Page, having given notice some months ago that he intended to place his resignation of the office of Superior-General of the S. S. J. E., which he has held (in succession to Father Benson) for seven-

teen years, in the hands of the July chapter, the Society, at its chapter meeting on Tuesday last, accepted his resignation, and the Rev. Father Maxwell was elected as his successor.

The Rev. Father Waggett, S. S. J. E., will be leaving England at the end of the month on a visit, by invitation, to the United States. He expects to be back by the first week in November.

MISCELLANEOUS.

In his monthly survey af the work of the S. P. G., at the recent July meeting of the Society, the secretary (Bishop Montgomery) said that their president, the Archbishop of Canterbury, had been interesting himself in the formal address which is to be presented to the Church in the United States by the secretary of the Society in the first week of October at the General Convention. After its completion, the Archbishop will himself sign it in the name of the S. P. G. The next time the secretary met the official Society he hoped to give them "his personal experience of a gathering in Virginia which must be a memorable one."

The *Times* states that the Bishop of St. Alban's has accepted an invitation to attend the General Convention of the Church in the United States at Richmond, Virginia, on October 2nd. He is leaving England on August 22nd.

The Dean and Chapter of St. Paul's have accepted the design of Mr. Reginald Blomfield, A.R.A., for St. Paul's Cross to be erected in St. Paul's churchyard out of a sum of £5,000 bequeatehd for the purpose by the late Mr. H. C. Richards, K.C., M.P.

The *Church Times* understands that an exchange of patronage has been arranged between the Bishop of London and the Crown, whereby the appointment to St. Saviour's, Hoxton, is secured to the Bishop. In consequence of this, Rev. Mr. Hockley, vicar of St. Saviour's, will be instituted to the vicarage of St. Matthew's, Westminster, at an early date.

Upon second consideration, the selection by the Crown of the Rev. Dr. Drury, Principal of Ridley Hall, Cambridge, for the bishopric of Sodor and Man, who has accepted the nomination, has certain redeeming aspects; in some respects his personal fitness for the position is obvious. I daresay his occupancy of the ancient Manx see—of which perhaps the saintly Bishop Wilson has been the most illustrious prelate—would tend somewhat to improve the lamentable condition of Church life in the island. *Apropos* of the Manx bishopric, the *Manchester Guardian* says:

"Two hundred years ago, Cardinal Fleury sent messengers to the Isle of Man with his greetings to Bishop Thomas Wilson. On the Cardinal's own admission, his regard for the Manx prelate was in a measure due to the fact that Bishop Wilson and himself were two of the oldest Bishops, and, he believed, the poorest in Europe. The Cardinal, it is said, received an answer which pleased him so much as to cause him to obtain an order that no French privateer should ever ravage the Isle of Man."

J. G. HALL.

THE LAMBETH CONFERENCE OF 1908.

THE following letter has been addressed by the Archbishop of Canterbury to the Bishops of the Anglican communion who are entitled to attend the Lambeth Conference of 1908:

"LAMBETH PALACE, S.E., July 24th, 1907.

"RIGHT REVEREND AND DEAR BROTHER:—I write to give you definite information with respect to the arrangements which have now been made for the Conference of Bishops of the Anglican communion to be held at Lambeth, if God will, in the summer of 1908.

"It is proposed that the Conference shall assemble for deliberation on Monday, July 6th, and shall sit till Saturday, July 11th, when, in accordance with precedent, it will adjourn for a fortnight in order that the Conference committees may have full opportunity of deliberation. The Conference will reassemble on Monday, July 27th, and will conclude its session on Wednesday, August 5th. A detailed programme notifying the special services to be held before the opening day and other particulars will be circulated at an early date. I am able now to give you information as to the subjects which will be discussed.

"In conjunction with the Bishops, who have been good enough to coöperate with me in making the preliminary arrangements, I have given careful consideration to the many suggestions which have reached me from my episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate. The following have been definitely selected for discussion:

"1. The Christian Faith in relation to Modern Thought, scientific and philosophical.

"2. The Moral Witness of the Church in relation to: (*a*) the democratic ideal; (*b*) social and economic questions.

"3. Supply and Training of Clergy.

"4. Foreign Missions: (*a*) The growth of the Church on racial and national lines—(1) Asia; (2) Africa; (3) America. (*b*) Correlation and coöperation of missionary agencies.

"5. Reunion and Intercommunion: (*a*) Episcopal Churches; (*b*) Non-episcopal Churches; report of Committee appointed to consider the question of the *Unitas Fratrum*.

"6. Organization within the Anglican Communion: (*a*) A central consultative body; (*b*) a tribunal of reference; (*c*) the relations of Primates and Metropolitans in the Colonies and elsewhere to the see of Canterbury; (*d*) the limitations of the authority of a diocesan Bishop.

"7. Interchange of Service at Home and Abroad: Temporary foreign service; cautionary regulations; Colonial Clergy Act.

"8. Prayer Book Adaptation and Enrichment: (*a*) Rubrics, Text, Lectionary; (*b*) *Quicunque Vult*.

"9. The Conditions requisite to the Due Administration of the Holy Communion.

"10. Marriage Problems: (*a*) divorce; (*b*) prohibited degrees; (*c*) artificial restriction on population.

"11. Religious Education in Schools.

"12. Ministries of Healing: (*a*) the unction of the sick; (*b*) faith healing and 'Christian Science.'

"13. Report of the Committee on Communities and Deaconesses.

"Resolutions will also be moved on international peace; Sunday observance; the opium question. I would again ask your earnest prayer that the Providence of God may assist our undertaking, and His Holy Spirit guide our counsels and our hearts.

"I remain always
"Your most faithful servant and brother,
"RANDALL CANTAUR.

"The Episcopal Secretaries of the Conference are the Bishop of Wakefield, Bishopgarth, Wakefield, and Bishop Montgomery, D.D., S.P.G. House, Westminster, S.W."

BETHLEHEM.

(A Scripture Idyl, in Blank Verse.)

Crowning the summit of a lofty ridge,
Some six miles south by west of old Jerusalem,
Stands, as an Eagle's nest on craggy cliff,
The ancient village known as little Bethlehem.

All down its mountain slopes are terraced lands,
Where fruits and fragrant lilies bloom in vineyards fair,
While hallowed incidents of ages long since passed
Tell us that there the Psalmist and the Christ were born.

Romance its charm has added to the scene,
For here the faithful Ruth and Boaz met and loved,
Living in marriage trueness and became
The ancestors of David and his Lord Divine.

Here, too, the Angels came, with glorious chaunt
And tidings glad, down through the shining stars,
To where, clasped to His Virgin Mother's breast,
The Saviour of the World the life on earth began.

Here, also, came, o'er desert wastes and wilds,
Three Gentile worshippers of wisdom great,
Whose coming to the feet of the infant Christ
Was sign prophetic of the future Gentile Church.

The perfume of the place filleth the world,
Its subtle essence lifteth human hearts and lives
To Him who loved us all though stained with sin,
And who, to prove His love, became our Substitute.

Washington D. C., Trinity-tide, 1907. JOHN M. E. MCKEE.

AN APPROPRIATE TEXT.

A Connecticut rector has an electric light in the pulpit, which he uses occasionally on a dark morning. One Sunday the sexton neglected to turn the key, which was in a box on the lower part of the pulpit. The rector, on entering the pulpit, finding the need of the light, stooped down to make the connection. For a moment or so he was hidden from view, as the key gave him some trouble. Then drawing himself up to his full height, he announced his text: "Arise, shine, for thy light is come!"

ANOTHER LARGE GIFT FOR NEW YORK CATHEDRAL.

Early Completion of the Choir and Crossing is now Assured.

NEW YORK BROTHERHOOD MEN DISCUSS CIVIC RIGHTEOUSNESS.

English Missioner at Columbia Chapel.

ST. MICHAEL'S CHURCH A BENEFICIARY OF OLD TRINITY.

The Living Church News Bureau
New York, August 19, 1907

BY a large gift from two prominent laymen it has now become possible to continue without any interruption the work on the choir and crossing of the Cathedral of St. John the Divine. This means that a large section of the building will be completed and in use within a not very distant time. Already the massive walls of the chapels and sanctuary are giving us some idea of what the whole majestic pile will look like.

Meanwhile the Cathedral organization is being quietly and solidly built up. One very great cause for thankfulness is the fact that the music is even now of the very best. The quality of the boys' voices, the reverent behavior of the boys themselves during the service and at other times, the character of the music rendered, all give promise of the establishment in this great ecclesiastical foundation of the best type of choral worship in the Anglican communion. The Sunday afternoon services in the grounds of the Cathedral continue to be well attended. The Rev. William Wilkinson, the "Wall Street Chaplain," was the preacher last Sunday.

The usual mid-summer conference of the New York Local Assembly of the Brotherhood of St. Andrew was held on the roof garden of St. Bartholomew's parish house, East 42nd Street, on Tuesday evening, the 13th. The feature of the evening was a most interesting and useful talk by Professor Stephen Pierce Duggan, of the College of the City of New York, on "Is Civic Righteousness on the Increase?" Mr. Duggan thinks it is, deriving encouragement from the recent primary laws passed; from the "passing of the Boss" from the power of the Mayor to appoint the heads of departments; and from the centralizing of responsibility. The speaker urged the Brotherhood men to take an active personal interest in civic affairs and to make themselves felt in all efforts towards Reform. Plans for the coming convention at Washington were then discussed and after refreshments and a pleasant chat the meeting dispersed.

The Rev. J. Stuart Holden, vicar of St. Paul's, Portman Square, London, a well known missioner, preached the sermon at St. Paul's Chapel, Columbia University, at the morning service on Sunday, the 11th inst. His text was "Follow thou Me," and the sermon was a very forcible but very simply setting forth of all that is involved in either accepting or rejecting this call. There is a clearly marked line between those who follow Christ and those who do not. Everyone must do one or the other. Christ, being the Eternal God, has the right to issue the summons. The preacher presented a vivid picture of all that *out of which* Christ will lead us if we accept the call, and of all *into which* he will lead us if we continue to follow Him. An official of the Columbia University branch of the Y. M. C. A. described the sermon as the most forcible that had yet been delivered in the new chapel.

St. Michael's Church, which is now preparing to keep its centenary anniversary on St. Michael's day of this year, owes most of its material prosperity to the munificence of "Old Trinity." About 1805, when yellow fever was prevalent in lower New York, some good Church people from Trinity, St. Paul's, St. George's, etc., moved to the neighboring district of Bloomingdale and started a place of worship for themselves, and for the scattered families already there. This was the beginning of St. Michael's Church. In 1807 Trinity corporation gave to St. Michael's a valuable endowment in real estate, situated not far from Trinity Church. To this was added an annuity which extended over some thirty years. With Trinity as its principal financial benefactor, St. Michael's was enabled to do much missionary work in this large and thinly populated district up town. Several missions were carried on by the clergy of St. Michael's, a few of which have grown into independent parish churches. The revenue accruing from the "Trinity bounty" has always been ample to meet the salaries of the clergy at St. Michael's. St. Michael's is a good example of the wisdom and far-seeing policy of the ancient and honorable corporation of "Old Trinity."

CHICAGO IN MIDSUMMER.

How the Church Maintains her Work During August.

ELGIN RECTOR BECOMES ARCHDEACON OF COLORADO.

The Living Church News Bureau
Chicago, August 19, 1907

THE work at the Rouse Memorial Institute, which is a part of Trinity parish, Chicago, is being carried on during the summer with very satisfactory results. Mr. Thomas R. Lynas, one of the Trinity vestrymen, is the superintendent of this growing mission, and conducts the Sunday school and Bible class work on Sunday afternoons. Mr. A. W. Strong is the associate superintendent, and Mr. Stark is the secretary. Mr. Lash is the musical director of the Sunday school, and has organized a large chorus choir among its members. The Sunday school has been kept open all during the summer, with gratifying attendance. The boys have organized a band, which rehearses every week, and by the first of October this band expects to be ready to assist in the Sunday school music every Sunday afternoon, accompanying the singing. Much interest is taken in the various departments of this mission by the members of Trinity parish generally, and the rector, the Rev. Z. B. T. Phillips, visits the mision regularly.

Trinity Church was adorned some years ago by the gift of the Doane memorial windows, which are considered by the professor of art in the University of Chicago to be the best stained glass windows in Chicago. During the past month members of the art class at the University have visited Trinity Church for the purpose of studying these windows.

Trinity's choir went to Antioch, Illinois, early in August for their camp. At this camp a short service is held every morning and evening, beside the mid-day service on Sunday. The choir is being given a vacation during the last three Sundays of the month of August. The rector is spending the month in the North, with his family.

The Rev. Walter C. Clapp, missionary at Bontoc, in the Philippines, is spending part of the summer in Chicago. He took charge of St. Bartholomew's parish on July 22nd, and remains in charge until the 22nd of August when the rector, the Rev. W. S. Trowbridge, will return from his vacation at Long Lake Lodge, Hackley, Wisconsin, near the summer home of Bishop Anderson. St. Bartholomew's choir camped at White Lake, Michigan, during the latter part of July.

The Rev. S. B. Blunt is spending July and August at Buttonwoods Beach, Rhode Island, and during August he is taking services at All Saints' Church, Providence, R. I. On the last Sunday in July he officiated at St. Stephen's Church, Providence, and preached in the evening. The choir of the Church of the Redeemer camped out early in the summer at Ionia, Michigan.

The Rev. F. Du M. Devall, rector of St. Andrew's Church, Chicago, is spending the month of August at Saugatuck, Michigan, with his family. St. Andrew's choir went to Phantom Lake, Wisconsin, on August 19th, for their camp. The services at St. Andrew's are all maintained during the summer. The Rev. Geo. B. Pratt, assistant, took charge of the parish during August.

During the vacation of the Rev. Dr. A. W. Little, rector of St. Mark's, Evanston, the services are in charge of the Rev. W. H. Tomlins. The work of installing the large pipe organ recently purchased by St. Mark's from Steinway Hall, Chicago, is progressing rapidly. The Rev. Dr. Little is spending July and August at Chatham, Massachusetts.

For several years the choir of St. Luke's, Evanston, has camped out at Lake Lawn, Delavan Lake, Wisconsin. This year the camp took place in July. The rector, the Rev. George Craig Stewart, spent the month of July at Lauderdale Lakes, Wisconsin, the parish services during his absence being conducted by the Rev. H. E. Ganster, curate of the parish, and by the Rev. E. Reginald Williams, of Kenilworth.

The Rev. Dr. Herman Page, rector of St. Paul's parish, Chicago, is spending the summer at MacMahan Island, Maine, and the parish is in charge of the Rev. Gilbert W. Laidlaw, asociate rector, and the Rev. Charles H. Bixby, rector-emeritus, during his absence. St. Paul's choir encamped at Muskegon, Michigan, commencing in the latter part of July.

The Rev. L. R. Vercoe, rector of St. Paul's parish, St. Joseph, Michigan, took charge of St. Paul's-by-the-Lake, Rogers Park, Chicago, during part of the vacation of the Rev. Richard Rowley, who went about the first of August to Devil's Lake, Wisconsin, for his vacation. The Rev. George Forsey, of Detroit, Michigan, also supplied at St. Paul's during part of Au-

gust. The choir of this parish went to Woodward's Hotel, Paw Paw Lake, Michigan, during their camp, about the middle of July.

A number of Chicago clergy, among them the Rev. E. A. Larrabee, rector of the Church of the Ascension, are taking their vacations between Sundays, at some convenient resting place not far from the city, returning at the end of each week for the Sunday services. The Rev. E. A. Larrabee is thus spending the summer week days at Nashotah, Wisconsin. At the Church of the Ascension the Sunday school is maintained during the summer, and the session follows the children's Eucharist at 9:30 A. M.

It is with universal regret that the clergy of Chicago hear that the Rev. Jesse H. Dennis, who has done such excellent work as rector of The Church of The Redeemer, Elgin, has recently accepted a call from outside the diocese. He has gone to Colorado, and has become the Archdeacon of the diocese of Colorado. During his rectorate at Elgin, the parish has reached its high-water mark of prosperity. The church has been greatly improved, and recently a fine pipe organ has been installed. The good wishes of a host of friends in all parts of this diocese will follow him to his new duties in Colorado. TERTIUS.

THE COST OF THE WASHINGTON CATHEDRAL.

THE English and Continental Cathedrals were not built in a day. The different styles of architecture, from Norman to Perpendicular, visible in different parts, point to different periods; yet even now but few of them are finished. And this is the reason why, with all their unique majesty, there is an impression of incompleteness about them, as though they were reaching forward to an ideal which was only gradually realized and inadequately expressed. The harvest of all this rich experience has been reaped, after a life of study, by Messrs. Vaughan and Bodley, and the designs for Washington Cathedral are the results of this same life-long study. The Bishop and Chapter did not limit the architects, either as to the cost of the Cathedral or the time in which it is to be built. The architects were simply asked to embody their best and most mature thought in the Cathedral design, even if it will take hundreds of years to build it, and generations to pay for the work, as it is gradually done.

Thus the building of Washington Cathedral, from beginning to end, is a work of faith. "Except the Lord build the house, their labor is but lost that build it."

But when we face the practical side, there is no apparent need of waiting hundreds of years. With the progress of modern science and machinery, with the great increase of modern wealth; above all, with the vast development of Christ's Kingdom and the growth of the Christian religion, one day is now a thousand years of the past.

No estimate has yet been made, even of the proximate cost of building Washington Cathedral according to the accepted designs of Messrs. Vaughan and Bodley; and, moreover, no funds are in hand to begin the work.

We have simply placed our own ideal for a Cathedral in the Capital of our country before the Church, and left it to tell its own story, in its own way, with its own commingled religious and patriotic associations. The architects say that if the funds are once in hand, Washington Cathedral can be built and completed in accordance with the accepted designs, within five years, at a cost which will probably not exceed $5,000,000. Probably this seems a stupendous sum to those who never pause to think that a Cathedral, when once built, will *last* to be a benison and an influence for Christ from century to century. And the older and more venerable it grows, the greater that influence becomes.

The amount seems large when contrasted with that expended upon Church work and the extension of Christ's Kingdom on this earth; but it becomes small enough when compared with the sum required for the maintenance, protection, or extension of earthly kingdoms themselves.

Nowadays a single battleship of the "Dreadnought" type costs $10,000,000 or twice as much as Washington Cathedral. Such a great engine of war and destruction will wear out after fifteen or twenty years' service; while this Cathedral, as a witness for the Prince of Peace and His Gospel, will endure forever.

Of course any special part of the Cathedral, like the choir, can be built and used for public worship, for a very much smaller sum.

Sooner or later, we are convinced the ideal must come home to the conscience of Christ's followers, for among all the needs of modern civilization, none is so great as the need of bringing back to the hearts of the people that which Christ called "the first and greatest commandment of all," and of restoring the corresponding instinct of worship, in the religious life of modern times.

THE LAYING OF THE FOUNDATION STONE.

As we have already said, the first stone of Washington Cathedral is the stone altar, commonly called the "Jerusalem Altar," which is always to be used in the only service of public worship which Christ Himself ordained, and regarding which His dying command was: "This do in remembrance of Me."

The most fitting place for the foundation stone, therefore, is beneath this Jerusalem altar, and if one glance at the exterior view of the south elevation of the Cathedral, he will see that, owing to the sloping ground at the east end, there is a well-lighted crypt in this part of the Cathedral beneath the altar, illumined by the windows that appear in the designs. The foundation stone will, therefore, be laid beneath the floor of this crypt.

Moreover, as the Jerusalem altar commemorates and is inscribed with the Bible record of Christ's Crucifixion, Resurrection, and Ascension, it is also fitting that between the foundation stone and the altar itself, there should be a chapel, commemorating His *Incarnation.*

And thus, with God's help, will we build the great Cathedral.

As the Incarnation is the foundation of the Christian religion, so, when the foundation stone of Washington Cathedral is laid, it will be the beginning of the "Bethlehem Chapel of the Nativity," commemorating the Virgin Birth of our Lord and Saviour, Jesus Christ.

As the "mid-day hour" is observed throughout the Anglican communion, as the hour of prayer for Missions and the spread of Christ's Kingdom on earth, so from the very beginning will Washington Cathedral, as a great mission church, begin its work of intercession that God will send forth laborers into His harvest.

As the Cathedral is God's House of Prayer, so, at the mid-day hour, when the sound of the ax and the hammer cease, will daily prayer arise, and that the workmen may be shielded from harm and danger as its walls arise, and that they be blessed in their callings and in their homes.

The architects, in their report, strongly recommend and urge, for practical reasons, that the entire foundation of the Cathedral be laid now, from the western towers to the apse on the east, so that the whole will become "well bonded together," for all future time. But the cost of this work will amount to almost $250,000 and as the funds are not yet in hand to undertake it, we must leave this for the future, and lay the "Foundation Stone" alone.

Yet the Bishop and Chapter face this necessity with regret; not only for architectural reasons, but because of the moral effect upon the whole Church of completing the entire foundation of this House of God, in the Capital of the country. According to the old proverb, a thing that is "once begun is half done."

If God puts it into the heart of any person or persons to give the amount needed to complete the entire foundation of Washington Cathedral, then this Chapel of the Nativity (which will be full of rich historic memories as time goes on) will become associated, through all coming centuries, with that fact.

And if it is made a "Memorial Chapel," with the name of the person whom it commemorates upon a brass on the floor before the altar, the memory of that person will become imperishable as the Cathedral itself.

The service for the laying of the foundation stone will take place on September 29, 1907, St. Michael and All Angels' day. And as this is, also, the Sunday preceding the General Convention, when the great International Convention of the Brotherhood of St. Andrew will meet in Washington, Bishops from all branches of the Anglican communion will be present —the Archbishop of the West Indies, the Bishop of London, and the Bishop of St. Alban's from the Church of England; the Presiding Bishop and many other Bishops of the American Church, and also Bishop Montgomery, the secretary of the venerable Society for the Propagation of the Gospel, with the secretaries of our own Board of Missions. All of these will take part in the laying of the foundation stone of Washington Cathedral, making it historic as an inspiring service of Church Unity, with its eucharistic keynote of *"Sursum Corda."*

MARRIAGE AND DIVORCE IN THE NEXT GENERAL CONVENTION.

By the Rt. Rev. William Croswell Doane, D.D., LL.D.,
Bishop of Albany.

As the next meeting of the General Convention draws near it is natural that some expression should be given as to what people are thinking about upon the questions which are likely to come up for consideration. The relative values of these questions seem easier to decide than they really are. The right way to deal with the problem of reaching and helping the black people in the South looms large, and rightly so, because it involves success or failure on the part of this Church in her share of responsibility for millions of souls. The provision of a Court of Appeals has taken on new and large proportions, because of the more or less manufactured notoriety of a trial for heresy; and it certainly demands consideration and attention because it touches the intense question of the Church's maintenance of the Faith.

Beside this, and other matters of more or less consequence, is the question of our marriage laws (involving most serious moral issues) which certainly cannot be considered as finally settled by the legislation of three years ago, with which plainly a majority of the members of both Houses were not satisfied; because the Canon forbidding our clergy to re-marry any divorced person (for which 51 out of 74 Bishops voted) was lost in the House of Deputies by divided dioceses; having a positive vote in the order of the clergy of 30 to 21, and of the laity, 25 to 24.

The fact of the weariness of the long discussion and the rejection of the Canon by so close a vote does not, I think, preclude the possibility, and I think the duty, of the reconsideration of the subject. It would be well if it might be considered more upon practical than upon theological grounds. No discussion of the famous passage in the Gospel according to St. Matthew will change anybody's opinion or alter anybody's vote. There are, I believe, in increasing numbers, clergymen and laymen who believe that our Lord's ruling about divorce and re-marriage was that divorce could be only for one cause, with no permission to re-marry; and there are also those who think that re-marriage for a man was not prohibited by Him, after a divorce for the one cause.

Underneath this lies the awful condition of prevalent laxity, cropping up now and then with conspicuous horror, but all the while eating its evil disease, secretly, through the American people, until the sacredness of marriage, the stability of family life, and the security of the home are seriously threatened.

It may or may not be true that so far as our Church is concerned the Canon of three years ago has operated to make rarer than before the officiating of our clergy at such marriages. But it is indisputably true that within these three years most flagrant instances have occurred of a reckless defiance of religious obligations and of personal morality; and it is also true that the condition is so serious as to have arrested the attention, and compelled the action, of Courts and Legislatures, and of such a representative assembly as the Congress on Uniform Divorce Laws, which held its sessions in Philadelphia.

Facing, then, neither a theory, nor a religious conviction, but a social condition, my belief is that this Church has the right and the duty to take a strong and solemn stand, because of the present emergency, that she will not allow her clergy to bless any re-marriage after any divorce. The effect of Legislation is not merely preventive and punitive: it is also for instruction and influence.

And for that end Canon 38 ought, I believe, to be amended to read, in its third section, as follows:

"No Minister shall solemnize a marriage between any two persons unless by inquiry he shall have satisfied himself that neither person has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."

And I think it might well stop there. *If* it is thought best to legislate in regard to the admission to the sacraments of the innocent party in a divorce granted for the cause of adultery, it might be well to adopt the language of the present clause three, of Canon 38 (which relates only to marriage) and put it, in its new form, at the end of Canon 39, the heading of which is "Of Regulations respecting the Laity."

I add to this, in form, the two Canons as they would then read, and trust that the matter may be considered as open for discussion before the General Convention meets.

[In printing the Canons below, the newly written portion is printed in *italics*, those sections printed in Roman type being reprinted from the present canons.—Editor L. C.]

CANON 38.

Of the Solemnization of Matrimony.

§ I. Ministers of this Church should be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

§ II. (i) No Minister shall solemnize a marriage except in the presence of at least two witnesses.

(ii) Every Minister shall without delay formally record in the proper register, the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.

§ *III. No Minister shall solemnize a marriage between any two persons unless by inquiry he shall have satisfied himself that neither has been or is the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage.*

CANON 39.

Of Regulations Respecting the Laity.

§ III. The sacraments shall not be refused in any case to a penitent person at the point to die, *nor to the innocent party re-married after a divorce granted for adultery; provided that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, be presented to the Minister: and further; provided that the re-marriage did not take place until a period of not less than one year had elapsed after the granting of said divorce; and if the Minister should have any reasonable doubt as to any of the facts, he shall refer the case to the Bishop for his godly judgment thereupon.*

JAMESTOWN, 1907.

The Church was born,
On that fair morn
When on the twelve the Spirit came;
The good news ran
From man to man
Of Life in blessed Jesus' name.

To Briton's land,
By some-one's hand,
The tidings of the Faith were borne;
And Christian rite
Dispelled the night,
And cheered men's hearts all sad and worn.

Iona then,
Where holy men
Columba led, Christ's rule to teach,
Through lands about,
Her sons sent out,
The Church and Jesus' word to preach.

Augustine now
Records his vow
To end the Saxons' heathen night;
His vessel lands
On Thanet's sands,
So westward—westward—speeds the Light!

New times appear;
Forgetting fear,
Bold mariners a new world know;
Shall missions fail?
Where ships can sail,
There shall the Cross of Jesus go!

Hail, gallant band,
Who, to this land,
The Church of our devotion brought!
Her prayers who said,
Who broke her Bread—
Saying the words her wisdom taught.

On Jamestown's isle,
We'll stand awhile
In spirit, in these festal days;
And pledge our vow
Devoutly now,
Here and today Christ's Cross to raise.

Oh, Church most dear,
Dismiss thy fear!
We place an offering in thy hand—
We bring thee men.
Take courage, then,
Securely shall thy future stand!

Carroll Lund Bates.

POSSIBILITIES OF LAY WORK.

BEING THE SUBSTANCE OF AN ADDRESS BEFORE THE CHURCH LAYMEN'S UNION.

By Eugene M. Camp.

ALMOST hopeful feature of the religious situation of the moment is the inquiry, put forth not by a large but by an increasing number of men, "How may we help to spread the Gospel and strengthen the Church?"

William Matthews describes a man who soared after the infinite and dived after the unfathomable, but who never paid cash. The organization which answers the inquiry may have a large aim, but it must have a definite suggestion to the individual. And all suggestions must have specific relations to results.

There is marked need for unofficial organizations. There are enough official ones. Experiments must be tried. If they fail, those who try them must bear the blame. If they succeed they will be taken over by the Church in its official form. In many quarters the Church is employing old machinery. Somebody who has no official responsibility must demonstrate the value of new ways to do things.

While ordained men concern themselves with the spiritual advance of the Kingdom of God, what more fitting than that unordained men should concern themselves, outside of business hours and without stipends, with the material advance of that Kingdom. Christ sent word to John Mark that the Passover would be eaten at his mother's house. Therein was instituted the supreme spiritual service of Christendom. The clergy and the Brotherhood of St. Andrew strive for spiritual progress. Where are the St. Mark Societies in our modern growing cities that buy land in suburbs before its cost becomes prohibitive?

Our archdeaconry system for Church extension has grave defects. The planting of new parishes in suburbs of cities, in new towns of the West and South—here is opportunity for almost any amount of effort. But it is by no means the only serious problem that confronts the spread of the Gospel.

Hardly a worthy cause of the Church but languishes for lack of financial support. Other causes get help. Is the Church's appeal less worthy than they? This is the day of special training. In what training school are men taught to present the cause of the Church, and to perform the labor required to make benevolence come somewhere near keeping pace with the increase in wealth?

Religious education of the Church's children—what task is more important? Yet in the Church Sunday Schools of New York City, where there is no scarcity of children, there are fewer boys and girls under instruction than there were ten years ago. It is easy to criticise the New York parish that has two thousand communicants and two hundred pupils in its Sunday school; but who has shown how to prevent or even to remedy such situation?

People will not give support to causes which they know nothing about. Yet how easy it is to find Churchmen who do not read the *Spirit of Missions*. And how impossible it is to reach the men of the Church with a printed announcement.

Not a sufficient number of men are graduated from Church theological seminaries to fill Church pulpits. There are not enough to supply the demand when there are added the considerable number of men coming into the Church from other Christian bodies. What is the matter?

Given the motive and the means, the *crux* of Church work is Church economics. One can spell in two letters the entire message contained in the New Testament, viz., "Go." But how few know when, where, or how to go? The difference between the right and the wrong ways of going usually marks the difference between success and failure.

What to do with the boy, how to hold the man—who knows? No greater problem confronts organized Christianity, and while something is being accomplished by organizations within and without the Church, there are few problems that are to-day farther from solution.

About this formidable array of things crying to be done there is nothing to cause alarm. They are simply the next things. Some things have been accomplished, and when these tasks are finished in their turn, others will loom up. Laymen of the Church possess the privilege and the power to search, in company with others, for solutions to these problems. While they search for great things, they must also have eyes and minds that do not overlook small ones. That is, organized effort must be both general and local. Let us consider for a moment what a general organization ought to address itself to.

We shall not do many things until we learn how to do them. There ought to be created a Church Workers' Training School. Such school might have four departments, and it could employ almost any number of instructors in each department. These four should be the English Bible, Religious Pedagogy, Christian Missions, and Church Economics. The teaching should be normal—teaching others to teach these things. Each department ought to be upon an endowed foundation. While the home of the school might be in New York City, because therein centre most of the religious agencies of the country, and because the Diocesan House in Lafayette Street offers a home for it, the instructors ought to go into every part of the country, city after city, a fortnight or a month at a time—a training school with an itinerant faculty. Bible courses in all cities once each year; a Sunday School lecturer and instructor, without cost to the diocese, for such part of each year as he could be employed with profit; organizations of men everywhere coming into contact through the school's chair of Church Economics with the successful methods and the best experience of all religious bodies in America and England—such is the province and the plan of the Church Workers' Training School that ought at once to be established.

Hundreds of enterprising towns offer free factory sites. It may be well to transplant manufactories, but why not transplant men? West, South, and even East there are growing towns in which are weak parishes of the Church. Why not fit young men to take advantage of these business opportunities in order that they may, as citizens and Churchmen, give strength to the weak parish? A Provident Location Society, what might it not accomplish with graduates of the Church Workers' Training School who have also mastered some business or profession? The number of young men who can be located through such efforts is almost unlimited. If to the plan there be added some money to establish young men in business at strategic points, such capital to be repaid without interest, and used again to locate other men, the plan is boundless in its opportunities.

Men of the Church ought to get together more than they do. This is true of Churchmen in respective cities, and it is also true of Churchmen in the country. Anglican Catholicism has degenerated in far too many cities into American parochialism. At mountain and seaside in summer, leaders ought to come together in conference, and in order that the right men may be there, provision should be made for their expenses. In each winter Churchmen should come together in various cities and show to ourselves, to the Church, and to the world how numerous we are and how much we are interested. There is power in numbers. In New York when we want an improvement for the Bronx, and fear that Brooklyn stands a chance of getting it, we send a big deputation downtown, with two or three men who have powerful voices, and we generally bring back what we go after.

There is need for a bureau of Christian Knowledge. We already have in our Church periodicals a bureau of Christian news. The public is sufficiently interested in the fact that $100,000 has been secured for a worthy object to buy and pay for the news of it. It will also buy the news about a new building that is to be erected to accommodate a growing congregation or Sunday school. But it will not buy the technical explanation of how to raise $100,000, or how best to plan the building for the use to which it is to be put. It may not be wise to attempt the publication of periodical literature, but there ought to be maintained, and supported by endowment if possible, a bureau that can answer the question of the layman who asks what he may do to help hither the Kingdom of God, and to answer it upon the best experience of all the world along that line.

The men of some cities have studied the problems of their cities, and have taken up work looking to the solution of some of them. A federation of these men should now go to men of other cities and urge them to make similar study of the problems of their communities. The duty of each communicant of the Church is not to save the heathen of China to the neglect of the heathen in the next block. Neither is it to look after the heathen at home to the neglect of those abroad. Still less is it to attend to the paying of the bills of his own parish and consider his duty done. Each communicant has a threefold obligation—to his parish, to his diocese, to all the world. Men ought to have the threefold character of their Church obligation instilled into them, so that they will apportion their prayers and gifts in right measure, and see to it that their apportionments are paid. We make a mistake when we attempt to teach men in

the mass. We should take the men of one city and its environs, and set qualified teachers of that city to the task of instructing their fellow-citizens. When such a course is pursued in all cities, the whole Church will be in the way of learning its whole duty to itself and to Missions. System, a machine if you will, is as good for the Church as it is for politics.

There are other things which laymen of the Church unitedly might do, among them commissioning men of position to visit mission fields and on their return home tell the Church and the public what they found in them, but let us turn our attention to the local organization of men in a given city. Churchmen of S——, a growing city, have studied conditions in their city and in the surrounding towns, and have made up their minds to devote some time, outside of business hours, on Saturday afternoons and on Sundays, to an improvement of them. What shall they do? There are many things, but the first one is to see that sufficient variety of work is inaugurated to afford every man who is willing to work a chance to do so.

Not in suburbs of all cities, but in most, is there need for the planting of new missions. Adjacent to most cities are growing towns where Sunday Schools ought to be organized. The Church provides archdeacons and deans of convocations. It is not suggested that voluntary organizations usurp their functions. Church extension requires men and money. Laymen can furnish both. The work for Church extension that has been done by the laymen of Pittsburgh, Buffalo, Springfield, New York, Baltimore, and other cities, ought to be duplicated many times. Laymen can, if they will, bring parishes of the Church into permanent existence in every locality in this whole land. And they will, if they are shown the importance of so doing, taught how to perform the task, and appreciated when they achieve success as they proceed.

To show laymen how to extend the Church, and to do other work crying out to be done, there is need for a Church Workers' Commons, Church Workers' Institute, or School of Practice; what it may be called is not very material. Such institutions are to be set up both in Manhattan, and Brooklyn, New York City, this coming fall. There will be courses of training for lay readers and catechists; Bible courses for the Bible teachers of the city; religious pedagogy for those engaged in Sunday School work, and so on. A part of the Commons will be a model Sunday School. In connection with the Commons will also be, as planned, a series of Monday night conferences, held in different centers, for the discussion of live problems, such as "The Functions of a Parish Vestry," "The Parish and the Board of Missions' Apportionment," "Attendance at the Second Service," etc. These discussions bring clergy and laity together to consider difficulties which both may help to remove.

Closely allied to the Church Commons is the Church Council. There was held in New York in May of this year a council at which were presented many facts concerning the growth of the Church. There was set up a year post, and everyone who cares to inform himself can know without research just where the Church stood in New York in May, 1907; how God's cause in New York gets on. A part of the council considered missions in distant lands. That is, the whole duty of the communicant, and not a part of it merely, was presented and considered. Since the abolition of the Missionary Council by the General Convention of 1904 there have been no councils held in the East. There ought to be held in every city annual missionary councils to give information concerning local, diocesan, and general missions, and there is no reason why hundreds of such missionary rallies may not be held each year, if laymen plan and hold them.

The number of lines of work which laymen in a given city may take up is at least a dozen, and that without duplication of present effort, or doing anything that is not urgent and worth while. There are also three forms of work in which the general and local organizations ought to coöperate. The first of these is the getting of more men into the Christian ministry. It goes without saying that the best men are wanted. The Church must have spiritual leaders. Its present supply of such leaders is low, and there is no sign of improvement in sight. Something must be done, and that quickly.

The second of these common lines is the enlisting and the training of lay readers. Organizations in cities can do much if the right men are at the head of them. In order to secure competent men, time and money must be devoted to training. And in order that men may be induced to make lay leadership the work of their lives they must be supported in their positions. These laymen will not do the work of the clergy. They will labor on the material side, as the ordained men do on the spiritual side, of all that makes for the spread of the Gospel and the growth of the Church.

The third great task is the religious instruction of boys and girls. As the twig is bent the tree inclines. But we are not bending the twigs. We talk about prevention being worth far more than cure, and then do little or nothing to reach and hold the child before he or she has attained maturity and has formed ideas and habits that do not cover regular religious worship, regular contribution of themselves to Christ and Missions.

There are scores of things not now being done that ought to be done. There are many men in the Church willing to work, but they look in vain for someone to tell them where to begin and what to do. It is said of Israelites of old that they cried while bread was already in their teeth. The Church is to-day praying the Holy Spirit for help, while she is not using as she ought and might the means that lie at her hands.

THE LOST ART OF WORSHIP.

By the Rev. Percy T. Olton.

WORSHIP is one of the lost arts. With the many gains made by this age and generation, there have been accompanying losses, and among the most serious of these is the loss of the spirit of worship. The spirit of worship is distinct from the act of righteousness. Men are not less sensitive to the appeal to do what is right; but the desire to live in conscious communion with God is not so evident. We are inclined nowadays to separate the act from the motive which inspired it. We have our Church societies and our settlement workers and our manifold agencies for helping and uplifting mankind, but somehow we have separated these agencies from the motive which originated them. Stress is laid on the necessity of action, that something must be done for God and our fellow-creatures: we forget that *doing* is only the result of *being*. The *act* of righteousness is thus separated from the *spirit* of righteousness.

The Christianity of to-day is inspired as never before with the spirit of altruism. Men are seeking earnestly to interpret and make real the second great commandment: "Thou shalt love thy neighbor as thyself." Within the past century colleges, hospitals, schools, homes, settlements, and the modern institutional church have sprung up and bear witness to the strength of the desire to obey Christ's law of love.

This is all as it should be. There is the danger, however, of thinking that service to God can be entirely expressed in this service to man. In the laudable effort to obey the second commandment, the existence of the first is being overlooked. It seems to be necessary at this time to insist that man's whole duty is not fulfilled when he has ministered to the needs of his brother man. Worship and work must go together, they cannot be lawfully separated; service to man is only part of our service to God. In order to live righteously one must live worshipfully. Doing is the result of being.

It is the loss or neglect of this truth which we deplore, and which inclines us to believe that the spirit of worship is no longer one of the treasured possessions of Christian people. Emphasis needs to be laid on the first and great commandment in this age of bustle and activity. It is true that our Lord "went about doing good," that He laid especial and particular stress on the necessity of showing one's love to God by loving one's brother, but He did not teach that this was the sum and substance of man's duty. Certainly He did not show it by His example. He was always seeking for time to commune with His Father, and when there was no time in the day He would take the quiet hours of the night. He did not set about to institute reforms and plan for the immediate temporal relief of His suffering nation. He was rather more concerned in giving men an ideal of righteousness which should be a transforming power in their lives. There was an utter absence of that haste to accomplish results which is the marked characteristic of this age. To be conscious of the Presence of God in the world was more important for Him than to explain the presence of evil. He taught men their duty by making God a reality. Worship always preceded work.

Surely it is a very little thing for God to ask of us to be a little patient, and to keep up hope through the day. On the way He meets with us, and shows Himself the "God of patience and consolation." He knows His child, knows just how feeble and frail and flagging you are, and gives you enough strength, enough consolation to keep you in the way. There is abundant help for every hour and every need.—*Selected.*

SERMONS TO HIMSELF.

BY AN UP-TO-DATE PARSON.

IV.—ON ASSOCIATING WITH RICH PARISHIONERS.

I ALWAYS make it a point to look in on the embroidery class on Monday afternoons; it brightens things up a bit for the young women, you know; and then Mildred is always there, and I manage somehow to have a nice little chat with her. She always seems so glad to see me and colors so prettily when I give her hand just the least bit of an extra squeeze as if we understood each other pretty well, that I really look forward to meeting her. She is embroidering an exquisite red stole for me; and yesterday when I bent over to examine her work, my face somehow got so close to hers, that I certainly should have committed myself in some way if the other ladies had not been present. How very fortunate we were not alone, as Mildred has no money, that is, not enough to speak of. Her face got almost as red as the silk of stole she was working on; but I guess no one noticed it. I must be more discreet in the future. I should be awfully sorry to raise hopes in her heart which as yet, anyway, I am not prepared to meet.

And speaking of money, I met such a charming young widow last night, a Mrs. Wardwell Johnson, whose husband made money in Chicago pork, and then went to his reward, leaving his wife very comfortably fixed for the battle of life. She seemed rather impressed with me, I thought, and she was very gracious and complimentary and asked me to come and see her soon. I wonder what there is about me which proves so attractive to the ladies? She does not compare with Mildred in beauty and breeding, but she is very intense, and she has the where-with-all. I must look her up very soon.

Now I suppose that this sounds very mercenary, coming from a parson, doesn't it? But it would not sound mercenary to anyone who rightly understood me. It is dreadful to be always misundestood as I am. You see that with me it is largely a matter of temperament. I am so highly organized, so high-strung, as it were, that I am tremendously influenced by my environment. I simply must have beautiful things about me. In fact the luxuries of life are far more necessary to me than the necessities; and how, pray, can a parson have the luxuries on fifteen hundred a year and a rectory, I'd like to know? I suppose that it was rather extravagant for me to buy a bunch of Jaque roses in the middle of winter, but they transformed my study into a paradise, until I got an insect in my nose inhaling their odor, and that was not heavenly.

I am not responsible for my temperament. Perhaps the common run of mortals can put up with sordid things which certainly would depress me, and unfit me for my work, while beautiful things fill my soul with joy and gladness. I suppose I am what they call mercurial in my temperament; at any rate I am very impressionable, and sensitive to the character of my surroundings, and if I am to write well, and make other people happy, I simply must have the luxuries of life; hence I cannot afford to marry a woman without means, and yet I do not care to remain celibate. There are a lot of match-making women in my parish who seem to think that celibacy is a form of mortal sin, and I have not lacked for suggestions as to my duty in the matter; but you see when a man is once engaged he does not get half as much attention as he did before, and so I am not in a hurry about it; though of course I have not the slightest intention of remaining celibate. Not the slightest!

Mrs. Wardwell-Johnson has fifteen thousand a year, a country house, and a town house, and two automobiles. I certainly shall look her up soon, and make myself as agreeable as possible.

Well, William, what is the topic for to-day's sermon? Let us have something interesting, and not too depressing. You know that my sermons somehow seem to leave me in the dumps, instead of cheering and comforting me as they ought to do. I wonder if they have the same effect on my congregation. I asked Mrs. Wardwell Johnson if she found my sermons depressing, and she replied, "Oh, no! I do not mind them in the least!" And I am very much afraid that she doesn't, and perhaps nobody else does.

There! I am getting depressed again; and depression should come at the end and not at the beginning of my sermons.

Now, William, I am very much afraid that your intimate association with the wealthy people of your parish on a merely social basis, is not very much of a help to you; at any rate it is something which ought to put you carefully on your guard. It apparently makes you desirous of luxuries which you know you cannot afford, things which appeal strongly to a certain effeminate streak in your character which ought to be eliminated if possible. You grow envious of the power of money; and the contrast between it and your own limited circumstances makes you hard and bitter, and resentful against your wealthy friends because you think that they are so parsimonious in their gifts to the Church, and their provision for the reasonable needs of the active and retired clergy. Doubtless very many of them are just what you think that they are, and a very awful responsibility rests on them for their neglect of the Church and of the clergy who work hard and minister to them in spiritual things, and who often suffer bitterly from the distress, deprivation, and mortifications of absolute poverty. They will have to answer some day before the awful judgment-throne of God for this, and you need not anticipate God's judgment in the matter.

But after all, William, however false they may be in their allegiance to the Church, and their abuse of the power of money which is used solely to gratify their own selfish whims, you must never forget that you are not called to a life of luxury. A priest of the Church is one who professes to represent Him who had not where to lay His head; and a self-indulgent priest is, or ought to be, a contradiction of terms. If you must compare your life with the condition of any social class in the community, forget about what you call your "natural social position as a gentleman of birth and breeding," and think of the hundreds of people within your reach who have to pinch and struggle, and suffer all sorts of deprivations to get along at all, and yet are cheerful, and comparatively contented, and brave, and uncomplaining, and faithful in their duty to the Church. They are, as a class, just as happy as your wealthy parishioners, probably far more happy than most of them, because they are busy, as the Lord meant they should be, and they have little time to think much about themselves.

Your wealthy parishioners are devoted to the mad scramble for pleasure for its own sake, and naturally they fail to find it, because they forget God's law that true happiness is never an end in itself, but is always incidental to something else; namely, purposeful work of some sort. If you are a true priest of God, with a real vocation for your work, you certainly ought to find your happiness in your work, and endure hardness as a good soldier, and be contented with a reasonable support. Besides all this, William, you who pride yourself on your intellectual superiority to most people, ought to have sufficient intellectual and spiritual resources within your self as a source of happiness to despise dependence on mere material luxuries; a kind of dependence which is doubtless very common, but is insufferably vulgar at best, and should be left to degenerates, and the newly-rich.

Remember that if your income is small, your responsibility for the use of money is just so much less; and a large income might possibly freeze up every generous instinct and impulse of your nature, as it often does in the case of wealthy laymen.

If your resources are small, you are in less danger of damning your own soul through the lust of possession, greed, and self-indulgence. Your envy of rich people is irrational, petty, and terribly out of keeping with your ordination vows. Moreover, William, what you call your "temperament" lays you open to peculiarly strong temptations in this regard. The Church has altogether too many apostles of an effeminate estheticism in her priesthood already; and the desire for esthetic luxury in the appointments of a priest's study, or the merely fancy ritual of his sanctuary, may suggest a profound root of evil in his nature which should make him very anxious, and should be dealt with by a stern and remorseless self-discipline. The clergy are by no means immaculate, and estheticism is sometimes dangerously near to—but if you have a grain of common sense you know what I mean without my telling you.

When you can reasonably afford it, William, it is better that you should marry some one you can respect and love with all your heart, and for whom you are willing to work and sacrifice much; otherwise your marriage is merely a vulgar bargain, a. mercantile contract which ought to be abhorrent to you. It is part of your vocation as a priest of God to show your people that beyond a certain point an increase of income does not necessarily mean an increase of happiness; and it is very apt to mean a decided decrease in the spiritual wealth of the soul.

Well, I guess I do not feel quite as much depressed as I usually do after one of my sermons to myself, and I think that the cloth cassock will do quite as well as the silk one which costs twice as much, and the carpet in my study can be made to

do another year if I change the furniture around a bit, and cover up the worn places in the middle with the rug Mrs. Wardwell Johnson gave me. Yes, I know what an "effeminate estheticism" means. There was Arthur—but the whole business was too terribly sad to talk about, and the sooner it is forgotten the better.

I suppose that the possession of wealth would be a dangerous experiment for me, but I'm blessed if I wouldn't take the risk if somebody would give me the chance! At any rate that is the way most people feel about things they denounce and would really like to do.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

MOSES THE LAWGIVER.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: X. Duty Towards God. Text: St. John i. 17.
Scripture: Ex. xix. 1-8, 16-25; xx. 1, 2.

IN the younger classes where the lesson must be taught by the story method, there is an abundance of material. There is the seven weeks' journey from the Red Sea to the holy mountain as described in chapters xv-xviii. If the other details of the journey are omitted, yet do not omit the story of the divine leading by means of the Pillar of fire and cloud. Study Ex. xiii. 21,22; xl. 34-38; and Num. ix. 15-23 for the interesting details of that strange guidance. It was the symbol of God's actual presence with His people. It was prophetic of the time when He should come and dwell among us, "tabernacled" in human flesh.

When they came to Mount Sinai, the Pillar rested on the mount, and the camp was pitched accordingly. Then came the first scene in the lesson story. Moses went up to the Glory and received an important message to the people. The message recited first the ground upon which obedience to what was required might fitly be asked and given. God had given evidence of His power and love for His people by His wonderful deliverance of them from the hands of the Egyptians. As Jethro had summed it up (xviii. 10, 11), He had shown Himself superior to the Egyptians in the very thing wherein they boasted. The eagle is said to carry away its young when danger threatens by placing them on its back between its wings, thus shielding them by means of its own body. God used the simile to describe what He had done for His people: they had been carried away from Egypt in safety with no danger to themselves—"on eagles' wings." What He had already done for them should have made them willing to yield themselves fully to His direction.

On this ground He now asked them to make a promise. He asked if they would now be willing to obey Him. He wished to make a covenant with them, and He asked if they would agree to keep their part of it. He had surely given grounds enough for asking it, but He also added a promise. He declared that if they would indeed obey Him, they would be to Him a "peculiar treasure," "a kingdom of priests," "a holy nation." A peculiar treasure, in that He would guard them with His almighty power and love. A kingdom of priests, in that they would minister of the things of God to all other peoples, who would therefore receive them only through them. A holy nation in that they would by their obedience be separated from all that is evil.

The next scene shows the people gathered together by tribes with their elders (vi. 14-25) at the head of the different families. Moses had laid before the elders the message from God to the people. The elders had passed it on to the people. Now the people gave their answer. "All the people answered together, and said, All that the Lord hath spoken we will do." They agreed to their part of the covenant.

When Moses carried back to God the answer of the people, He sent back a promise to come down upon the mount in the sight of all the people. The people were instructed to prepare themselves for the awful spectacle. That they obeyed showed that they believed the promise. Upon the third day He came down. No one saw Him, but they saw the signs of His presence. That is the significance of the description. Read also Deut. v. 22-33. Moses then formed the people into a solemn procession (17) which drew near to the mount. Moses spake to God, and God answered him. All this was designed to make the people understand the reality of God and His personality. It was proof to their senses of that which they had deduced from His works for them. They saw and heard and therefore knew that it was true that God is a Living God. It was a proof of the truth of all that Moses had told them. It proved that this was the God who had directed him as he had claimed. At the same time it was the fulfilment of the sign which He had given Moses when he answered His call (Ex. iii. 12).

God had condescended to appear in this way in order to help the people to be true to the promise which they had already made. What He had already done for them was proof enough of His existence, of His power, and of His care for His people. They had accepted it as such when they had freely made the promise to keep the covenant. But by this appearance they were confirmed in the promises already made. They saw the awful and the terrible side of God's nature. From what they had seen, they were made afraid to break the promise and vow which they had made. See Ex. xx. 20. For a primitive people there could be no simpler way of securing the keeping of the commandments.

But there was a better reason why they ought to obey than their fear for God and for the punishment which was their due in case of disobedience. The commandments were not given simply to test their willingness to obey. There was not one thing forbidden by the commandments which did not carry its own sanction with it. The things forbidden were wrong in themselves and would have carried sorrow and punishment to the violators thereof quite independently of the fact that they were uttered from the mouth of God amidst the thunders of Mount Sinai. Let the teacher make clear that there is not one of the commandments which does not carry with it its own punishment. Not one can be broken with impunity, quite regardless of any threats from God. The lawbreaker ceases to be the right kind of a boy or girl, man or woman.

The need of obeying even when we ourselves do not see the necessity of doing so is set forth concretely by the experience of Moses in the mount. God called him thither, and when he had come, He commanded him to go down and give the people an additional warning, "lest they break through unto the Lord to gaze, and many of them perish." Moses felt that such a warning was unnecessary. He said that a fence had been made about the mountain, and the people had been already warned. God's answer to him was a renewal of His command. God knew all that had been done. He knew also what was needed and gave commands accordingly. If Moses had not obeyed the second time of asking, doubtless God would have acceded to his judgment and Moses would have learned by sad experience that the additional warning was necessary. For that is the way that God permits us to learn the importance of exactly obeying Him, even though we do not understand why or how it can be needed. We had a good example of this in the story of Lot, which may now be used as an illustration and also serve as a review. See Gen. xix. 17-22; and the sequel in xix. 30 showing that Lot from sad experience was made to choose the very thing God had willed for him in the first place.

The effect upon the people of the appearance of the Living God is significant. They asked Moses to draw near and speak to God for them. They did not appreciate the greatest privilege ever vouchsafed to any people. It was a confession of their own incapacity. God is willing and anxious to extend to us always, greater blessings than we are willing to appropriate. For to accept them involves the giving up of other things to which we too fondly cling. To see God and be in His presence required cleanliness, abstinence, and holiness (xix. 14,15). It was a safer and an easier way that they proposed. Moses was to represent them. And we know from the sad sequel that they were not even able to keep themselves from idols while they were left under the burning mount, and while Moses was speaking to God for them. It all suggests that God would give us much more than we are either able or willing to accept. Try to impress upon your pupils the need of drawing near to God to hear His message to the individual. The drawing near lies along the way of obedience. Let them learn to make of first importance the things asked of them by God. Whether or not they can see the need of obeying, let them obey because God asks it of them. And the more they are willing to do for Him, the greater His power to bless them.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

FOR THE SAKE OF APPEARANCES.

To the Editor of The Living Church:

IF an officer of a cavalry regiment, noted for its levity, should appear at mess with his face smooth-shaven and his hair tonsured like a priest's, he would promptly be "sent to Coventry" as a rebuke for not appearing as an army officer should, and for his gross, bad taste in so wantonly offending the susceptibilities of others.

Tradition and custom have made it an unwritten law for cavalry officers to wear a mustache, and for officers in the navy to be either smooth-shaven or not to shave at all.

If the officers of the army and navy thus regard the traditions and customs of their respective services, have we not a stronger claim to expect a similar observance to custom and tradition on the part of those who have taken official service in the army of the King of kings?

If it is shocking to think of an army officer with his hair tonsured like a priest's, so it is to many, many laymen shocking to see a priest with face all smooth-shaven but the mustache, in imitation of the army officer.

We cannot speak to our clergy about it, as it is so personal a matter, and as one does not like to criticise a clergyman; nevertheless many of us feel strongly that if a priest has not sufficient self-abnegation either to be smooth-shaven or not to shave at all, he has mistaken his calling.

Clergymen sometimes say that they wear a mustache because they have a bad-looking mouth and the mustache hides it; but why should personal appearance for a moment weigh against the custom of their order?

The mouth and the eyes are the most sensitive and speaking features of the face; and no mouth and no eye can be bad looking—however irregular in shape—where the thoughts and character are pure and good.

An army officer is because of the requirements of his service, accustomed to giving stern and harsh commands, and his face, in consequence wears a more or less severe countenance—the exact opposite of the attributes expected on a priest's countenance. The result is that a mustache on a priest gives the appearance of a sheep wearing a lion's skin.

A bright scarlet necktie worn conspicuously in the service, or a profusion of diamond rings, would be no more inconsistent on a priest than a mustache on an otherwise smooth-shaven face.

In the "Ordering of Priests" they are admonished: "If it shall happen the same Church or any member thereof, take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue"; and they are further charged "To beware that neither yourselves offend, nor be occasion that others offend."

For a clergyman to wear a mustache is, to many, a "hindrance" in his work, and a cause of "offense" to others.

Faithfully yours,

H. F. HOWLAND-RUSSELL.

Washington, D. C., August 1907.

CHURCH WORK AMONG NEGROES.

To the Editor of The Living Church:

ARTICLES have continued to appear in your paper relative to the negro question which is to come before the next General Convention. For the most part the writers have been animated by a wonderful amount of sentiment and have dealt with the matter as if it were not eminently practical. Then many of the clergy of the North have taken part in the discussion, while the action of the diocese of Pennsylvania is notable. But what is not generally understood is that the negro question of the North is very different from that of the South, and therefore observation in a diocese like Pennsylvania would give different results from what would be gotten in the Southern states. The classes of the negroes are entirely different, and as the bulk of negroes are in the South, legislation should be governed by what would be suited to the larger numbers.

In the North the negro people have for the most part an education. They have lived where the influence of the white people is dominant. And there is a large infusion of white blood in their veins, all of which would tend to elevate them immeasurably above those in the South, where educational facilities are inadequate, the white influence is not so great, because the negroes live to themselves in negro settlements, and the infusion of white blood is not so great. These things produce a difference almost as great as that between two races. Place a typical Northern negro and a typical Southern negro together and they are as different in dress, in manner, in morality, in mind, and in color as if they belong to different countries.

The General Convention is asked by many to give a negro Bishop to minister among these people. If, in the South, the negro were equal to the Northern negro, we would say all very well—it would be worth while to take the risk. But the prospect for success in the South is poor under such an arrangement. The negro Bishop would be unable to sustain the dignity of his position, however worthy he might be, among his people. No negro in the South trusts another negro. There is always an outward formal respect, but no real reverence or implicit trust. We have very beautiful stories of the devotion of the negroes during the War, but this was peculiar. There is some foundation for the oft repeated statement that no negro is pure. I firmly believe that this is a libel in many cases, but the fact that a genuine black negro cannot be found in America goes far to prove its truth. It is a common thing for a negro woman to be the mother of several children before she enters the wedded life, so common that the woman does not lose caste in this part of the country. The negro's propensity for stealing is acknowledged everywhere. We do not desire to say that all negroes are devoid of any sense of morality, for many of them seem to be splendid men and women; but we do say that these things are enough and more than enough, to keep negroes from having confidence in each other. A negro Bishop would not inspire confidence in the South except among the very few.

Again, the setting apart of negro Bishops would mean in the South that we had cast the negroes out of the Church, and this would cripple the work sadly. One of the strongest pleas made against separation in the diocesan convention of North Carolina, was from a negro clergyman who claimed that if expelled from the council it would ruin them in the eyes of his people; that it would be the cause of his people saying that the white men had kicked them out of the Church. A white Bishop would be a connecting thread in the eyes of these people and inspire confidence, certainly until they had well organized and gotten their position established as an integral part of the Church.

Let us turn to another aspect. The work among negroes is largely begun and carried on by the white clergy in the South, and ministered to by them until the congregation has reached a condition approaching self-support. Then a negro clergyman is sent to take charge. And any progressive work in the future has to be started by the parish clergy if it is the intention of the Church to accomplish much among the negroes, because we have neither the negro clergy nor the means to put them in the fields if we had the clergy. A negro Bishop would seriously cripple if not stop the work altogether. The Southern clergy could be invaluable to a white Bishop, but no clergyman can look upon a negro as his superior in any way and retain the respect of his congregation. It would certainly raise a feeling of resentment which he could not overcome. The social conditions require it. I speak feelingly here, because I have started a negro work which is making wonderful progress, and in about a year and a half the negroes have bought a lot and are now preparing to put up a church building, half of the funds already secured. The work itself has called forth some censure. A negro Bishop would necessitate the abandonment of the work. I would either have to resign as rector of the parish or of the negro mission. There are numbers of clergy in the South in a similar position. Our only hope, in the event of the election of a negro bishop, is that we may be permitted to hold the work without any oversight from the Bishop, and thus the election would defeat its very purpose.

Let the Church give us a white Bishop for this work, at least for the first few years of the movement and until we can become adjusted to the change. Respectfully yours,

HENRY TELLER COCKE.

Winston, N. C., Aug. 13, 1907.

AS TO BOY CHOIRS.

To the Editor of The Living Church:

THERE is so much being said and written with regard to the matter of boy-choirs at the present time, that I feel disposed to express my views in the matter; and being a Churchman, I think my views are those of many other thinking laymen.

Boy-choirs should be relegated to the realm of archaic institutions. They have no place in modern worship, and the prejudice that has existed against women, and even now exists, should be removed as speedily as possible. I am well acquainted with the Pauline doctrine on which our boy-choirs are based, but the Pauline doctrine was promulgated at a period in history when women were of a very different calibre than at the present time.

Women in that far-off day, and for many centuries afterwards, were usually uneducated, and were always slaves of the men. Their emancipation has been a struggle of centuries, but it has gradually been brought about until now woman takes her place as a rational, thinking being, beside man. She has not yet developed the logical powers, nor perhaps the intellectual qualities which belong to man. She probably is not fitted for the work of expounding the Scriptures or leading the masses, and I do not believe that I could sanction any move to place her in the priesthood, but in the matter of the choir, there is the place where she should reign almost supreme.

Women, as a rule, are very emotional, and more than that, they have spiritual qualities that make them especially good as interpreters of sacred music. Boys and young men, even up to the age of thirty years, as a rule have seldom any deep, religious convictions. Their singing in choirs is greatly mechanical, there is no spirit of devotion in it, but with women, every word they speak and every note they sing, has a power of meaning in it for them and they try to give it expression through their voice.

I say it is time for Churchmen to take a stand in the matter and abolish boy choirs absolutely. They may look pretty, there is no question about that, but beauty is not the sole thing in the worship of God Almighty.

Of course it would be a splendid thing to have a few young boys and girls in the choir to keep them in training for the time to come when they shall take up the choir work as young men and women, but do not fill the choir full of them. Boys never can learn to read notes. They are very hard to manage, and it is only one in a hundred who is of any value whatever in a choir. The rest of them have to be clubbed into shape, and I assure you the task is not a grateful one.

I am well aware of course of the papal bull promulgated at Rome some years ago, but even that should not affect our standard in the matter. The Pontiff of the Church of Rome has in a large measure retracted what he said with regard to women in choirs, but he still adheres to his rule in the matter of Church music, and in this he is, as every musician in the Church is aware, perfectly right. Ninety per cent of the masses written between the years 1820 and 1900 were unfit for use either in whole or in part in any church. Secular spirit entered into them, and while most of them were beautiful, they were not worshipful. In our own Church many of our modern writers have been working against the very trend of secularism that has entered into the music of the Church of Rome.

As a consequence, our Communion-services, our anthems and chants are almost without exception beautiful, grand, soul-stirring, deeply spiritual, and worshipful.

But the whole value of our grand music is largely lost when sung by boy-choirs. I say, let us abolish the boys and take the women into the choirs, giving them an equal standing with the men, who of course should form the foundation of every choir.

Very truly yours,

Oscar Hatch Hawley.

Pres. Missouri State Music Teachers' Association.
Macon, Mo., Aug. 14, 1907.

"TRACT NO. XCI" AND THE "QUICUNQUE VULT."

To the Editor of The Living Church:

AFTER reading Dr. Huntington's delightful "Tract No. XCI.," with the object of which I hope that Churchmen of all schools will find themselves in accord, a proposition was forced upon my mind which I believe to be of real value.

Without stopping to object to the writer's counting the Creed of St. Athanasius as already among the archives, which is only too true, let us ask: Why is it among the archives? Probably there is hardly an orthodox Churchman anywhere who would not be glad to see it in the Prayer Book and to recite it at some of the services if it were not for the opening and closing "damnatory clauses." Now we may be perfectly able to accept these clauses and even zealous to defend them as fairly stating the conditions of salvation as laid down by Scripture. Sadler's lucid explanation of this in *Church Doctrine Bible Truth* ought to satisfy any true believer. But not every one has access to Sadler, and, explain the matter as often as we will, we know that we could hardly ever recite this creed in church without its words falling on the ears of many who would be offended or positively injured by what sound to them like the most narrow, uncharitable pronouncements, contrary to the whole spirit of the Gospel.

Our suggestion therefore is this: Why cannot we be permitted to say the Creed of St. Athanasius without the introductory and closing sentences? so as to begin, "The Catholic Faith is this," and end, "This is the Catholic Faith"? Of course we should be glad to have the omitted words noted in the introductory rubric with a statement that our Church accepts them but does not require their being recited owing to possible misunderstanding. But this could probably not be secured, while it might be comparatively easy to secure the approval by General Convention of the body of the Creed for optional use. The recital of the Creed in its entirety by the American Church seems, alas! too remote to be worthy of serious consideration.

The question then resolves itself to this: Is it not far better that the people of our Church should be familiarized with the substance of this glorious formula of the Faith than that it should be indefinitely excluded from the Prayer Book because of certain statements which would always be somewhat embarrassing to say? If any object to tampering with the sacred text, we ask, How about our version of the *Venite,* the shortened *Benedictus,* the funeral psalms, and the canticles for Thanksgiving Day? Let the children of the Church demand of their leaders in General Convention, that they bring this Creed out from the archives into the daylight of living use.

(Rev.) Fred Wm. Burge.

REUNION AND THE "FILIOQUE."

To the Editor of The Living Church:

BY way of reply to the Rev. G. B. Howard, who writes in your issue of August 10, concerning my view of the proposal to drop the *filioque* from our version of the Nicene Creed, permit me to say that my language which he quotes was not addressed to the *Union of the Churches,* but appeared in an article that I wrote last winter for the *Church Times* of January 11th. Mr. Howard replied to my article in the issue of January 18, and I rejoined in that of March 1st. I do not wish to discuss the matter again with him, and refer him to my rejoinder above mentioned.

I will say, however, that I do not deprecate earnest efforts to secure better understanding with Easterns. What I am convinced is inadvisable, because premature, is to take formal action of a highly disputable nature. The *Filioque* question must be settled, if at all, in the ecumenical sphere.

Chicago, Aug. 15, 1907. Francis J. Hall.

WORK AMONG DEAF MUTES.

To the Editor of The Living Church:

I WRITE to thank you for the most helpful editorial on Ephphatha Sunday Offerings. It will be greatly appreciated by all the other workers in the "voiceless ministry."

With great interest, I read the account of the corner-stone laying at the Wheeling Mission. Invitation to attend was received only three days before the event, otherwise I should have been present. My interest lies in the fact that I held my first service in that city, at St. Matthew's Church, some thirty years ago; and repeated the visits as often as possible with a field of enormous extent to serve. At the time, and until about sixteen years ago, it extended from the Alleghenies to the Missouri River.

At present, the Church has only ten ordained men for the deaf-mute work. Two—the Rev. Dr. Chamberlain, and the Rev. Mr. Searing—can hear and speak. The deaf clergy are the Rev. Messrs. Mann, Cloud, Dantzer, Van Allen, Smielau, Whildin, Flick, and Keiser. Those who have died since the inauguration

of the work in 1850 are Drs. Gallaudet and Clerc, and the Rev. Messrs. Syle and Turner, the two latter deaf. The number of workers, clerical and lay, is far out of proportion to the silent population of this great country of ours. It is inadequate to meet the many opportunities. Instead of but ten, there should be fifty priests versed in the sign language, and familiar with the peculiar and distinctive needs of the deaf. With this larger number, the Church should be able to hold the ground that has been hers from the start. AUSTIN W. MANN.

Cleveland, O., August 16, 1907.

INVITATION TO PEACE SERVICE AT PORTSMOUTH.

To the Editor of The Living Church:

I WISH, through the courtesy of THE LIVING CHURCH, to extend a cordial invitation to my brethren of the clergy who would wish to be present at the "Peace Service" to be held in Christ Church, Portsmouth, N. H., on Thursday, September the 5th, at 5 P. M. I trust that many may wish to come. I would ask all to accept this as a personal and sufficient invitation. Those who come are asked to bring cassocks, surplices, and white stoles, and to take seats in the chancel reserved for them. I would ask my friends, and I hope many will come, to write me, beforehand, telling me when they expect to arrive, etc.

Fraternally,
CHARLES LEV. BRINE.

Christ Church, Portsmouth, N. H.

DAILY INTERCESSION FOR MISSIONARIES.

BY MARIE J. BOIS.

SINCE my thoughts have turned to the glorious work done by missionaries in the heathen fields of Africa and China; since my interest has been awakened by correspondence with workers in these fields, and especially since I realize as I never did before, that it was our Lord's last command to His apostles: "Go ye therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I have turned to my Prayer Book, with the feeling of a child who wishes to be taught *how* to pray for this great work. I have looked in vain, in the *daily* services, and yet, God knows if the Church's faithful missionaries *need* her *daily* petitions in their behalf.

I asked a clergyman, friend of mine, about it. He pointed out to the petition in the Litany: "That it may please Thee to send forth labourers into Thy harvest," and told me, that it was a recognized fact, that since these words had been added to the Litany, the mission work had greatly increased all over the world; fields being opened which had been closed for centuries.

But the Litany is not a *daily* prayer, at least, not in most churches. True, missionaries may be included in the petition: "Send down upon our Bishops and other clergy," and surely they are in "all sorts and conditions of men," but is there a special petition for their special need, and have I failed to find it?

Indeed, I know I can pray for them; others may do the same, but, I am longing for the *power* of the *united, daily* prayers of all the faithful children of the Church. I am asking for the eloquent simplicity of the Church's own words, "O Lord, who knowest our necessities before we ask, and our ignorance in asking." It is absolutely in the spirit of these last words: ignorance in asking, that I send these lines to THE LIVING CHURCH.

Where is the man, who unaided by the Church's glorious teaching could frame in a few words, such a humble yet, all-comprehensive petition? Once, perhaps, a great mind might rise to such a height, but no one who has heard so-called *extempore* prayers in dissenting churches, can fail to have been struck by the triviality of expression which mars even the greatest of these outbursts.

And then, not only for the beauty of expression, do I long to be taught in the Church's own words, but *for the blessing* which surely would *pour* upon the mission fields *in answer to united prayers;* for the strength and help, it would give to our faithful missionaries; strength and help which they often sorely need.

Not as a criticism is this sent in; it is but a humble petition presented to "Mother Church" to ask her to teach her faithful children, how to pray *daily* for her workers in the heathen fields, making thus *all* her children obedient to our Lord's last command.

LITERARY

RELIGIOUS.

The Stoic Creed. By William L. Davidson, M.A., LL.D. Edinburgh: T. & T. Clark; imported by Charles Scribner's Sons, New York. Pp. xxiii. + 274. Price, $1.75 net.

This is the third work published in the series of "Religion in Literature and Life." As an exposition of Stoicism, both Greek and Roman, it possesses considerable value, though it gives us little new, either in material or in the estimation of this philosophy. Professor Davidson is, however, fully master of his subject, and handles it in a delightfully popular manner, without thereby losing in depth or scholarliness of treatment. Such clear, well written expositions are most desirable.

Zeno was a native of Citun in Cyprus, and is said to have been of Phoenician descent. We are told that he first came to know philosophy from the *Memorabilia* of Xenophon, and that his first master was Crates, the Cynic. Thus we have, at the fountain-head of the system, certain Semitic ideas, more or less unconsciously held, and strong Socratic and Cynic influences. Besides, Zeno's Physics were based on Heroditus. The writer gives us, throughout, the Epicurean contrast, which enhances the value of the book. Stoicism is generally considered as chiefly an ethical system; and we are, therefore, well pleased to note that Dr. Davidson gives considerable space to the Logic, especially the Epistemology and to the Physics, especially the Cosmology, of the system. These two departments, together with the Ethics, make up the subject matter of Stoic teaching. Indeed, the Cosmology has a deep and abiding influence on the Ethics, inasmuch as the central practical principle of the latter is "living agreeably to nature."

We have in this work a clear and well written estimate of Zeno, the founder, and appreciations of the work and writings of Cleanthes, Chrysippus, Seneca, Epictetus, and Marcus Aurelius.

Philosophy to the Stoic was what theology became, later on, to the Catholic Church—the Queen of Sciences. Yet to the Stoic the main thing was not the attainment of knowledge, but the building up of the ideal manly character. The Stoic ideal is too well known for us to dwell on it at length; but we may say that we know of few books that set it forth with greater clearness, with deeper sympathy, with warmer admiration, or as more worthy of imitation. In fact, we have rarely found any estimate of this philosophy that treats of all its varied interests with a more complete grasp of the subject, or with more sympathetic appreciation of its merits.

Yet this book has certain very decided defects. Dr. Davidson has allowed himself to be carried away by his admiration to such an extent as to lose the sense of proportion. His interjected criticisms in no way take away the force of this impression. We might almost say that Stoicism represents to him, as to Renan, whom he quotes with apparent approval, the ultimate substitute for religion, at least for the man of culture dissatisfied with a supernatural faith. It was, indeed, intended by Zeno and his followers as a substitute for the ancient religion; and it did undoubtedly develop nobler characters than did the faith in the old mythologies. But to agree with John Stuart Mill in likening the *Meditations* of Marcus Aurelius to the Sermon on the Mount, approaches dangerously near to irreverence; and to say, "as well despise the Book of Proverbs, or the Epistle of St. James, or the exhortations of St. Paul as the *Meditations,*" is to belittle bibilical inspiration.

It is true that many cultured modern minds are seeking a substitute for religion and are finding it in a revived Stoicism. But we must ever remember that Stoicism is purely materialistic, hylozoic, pantheistic, and never rises to the conception of a personal God. Of course this is just what makes it attractive to agnostics and other philosophical unbelievers. And we must, for this very reason, deprecate the apotheosis of Stoicism. It was not and is not a religion, either natural or revealed; and all its undisputed nobility cannot set it side by side with the Gospel. Another needed caution must be uttered against reading our Christian ideas into the translation of the word *Theos* as used by men like Epictetus, unless, indeed, it can be shown that he had learned some truths of Revelation from the then despised Christians. Finally, it seems to be in certain quarters too much the custom to consider Christianity as a borrower from Stoicism. In fact our author distinctly says that "Stoicism is very likely to have affected the early Christian teaching, especially that of St. Paul, who himself belonged to a city that was the chief seat of Stoicism (namely, Tarsus)." It is, however, far more likely that early Stoics, like Zeno, the founder, who were almost all Semites, borrowed largely from Jewish thought, and that men like Seneca, Epictetus, and Marcus Aurelius, borrowed, more or less consciously, not only from Jewish but also from Christian teachings, which assuredly were well known to them and especially to the last named two Stoic philosophers.

F. C. H. WENDEL, M.A., Ph.D.

Old Testament Miracles in the Light of the Gospels. By the Rev. A. Allen Brockington, M.A. With an Introductory Note by the Lord Bishop of Gloucester. Edinburg: T. & T. Clark; imported by Charles Scribner's Sons. Price, $1.25 net.

Our Lord's miracles have been aptly called "Parables in Action," and the idea that they are primarily signs, designed to teach, rather than wonders, wrought as proofs of divine power, is of course by no means a new one. The author of this book states and summarizes the argument for this point of view very clearly and convincingly. He then goes on to apply the same argument to the miracles of the Old Testament, and concludes that it is almost as impossible to dissociate the miracles from the rest of the narrative, in its moral and spiritual aspect, as it is to dissociate His signs from the Gospel of Christ.

No exhaustive study of Old Testament miracles is attempted, but the larger part of the volume is taken up with a discussion of certain "representative signs," chosen because of their New Testament fulfilment. For instance, the "Sign of God the Light," the Pillar of Cloud and of Fire, is interpreted at some length and shown to be fulfilled in Christ, the Light of the World, who opens the eyes of the blind.

There is a good deal that will be found helpful and suggestive and exegetically valuable in these discussions. The chapter entitled "Warning Signs," which deal with Balaam's Ass and the Bears and the Boys, in connection with the Fig-tree and the Gadarene Swine, will be read with inerest. C. N. S.

In a little volume which the title-page calls "A Study of the Doctrine of the Holy Ghost in the Light of Modern Thought," *I Believe in the Holy Ghost*, by J. H. B. Masterman, M.A. (Wells Gardner, Darton & Co., London), we are given a very valuable contribution to practical theology. The book ought to be of great use to Church people among whom hazy and indefinite notions of the Person and work of the Holy Ghost so widely obtain. The author, while never departing from a scholarly arrangement and style, none the less avoids that excessive technicality which so often lifts a good book out of the popular sphere. The portions dealing with the being of God and divine immanence are especially worthy of commendation. It is to be hoped that the book will be widely used by clergy and laity alike.

The *Call of the Father*, by the Rt. Rev. A. F. W. Ingram, D.D., Lord Bishop of London, has just been published by Thomas Whittaker. It consists of sermons preached at a progressive mission in East London, and has been put both in a regular edition and in a limited popular form. Mr. Whittaker has in preparation for the early fall a new book by the Rev. Herman Lilienthal, rector of St. George's Church, Astoria, L. I., entitled *Sundays and Seasons*, and consisting largely of sermons. Mr. Lilienthal's former works have met with remarkable favor both here and abroad.

HISTORICAL AND BIOGRAPHICAL.

The Nemesis of Nations. Studies in History. By W. Romaine Paterson. 335 pages 8 vo. New York: E. P. Dutton & Co. Price $3.00 net.

After an introduction of 23 pages on the question of race, language, and geography, follow studies on Hindustan, Babylon, Greece, and Rome. Mr. Paterson makes no pretence of original research, but aims to present us with a philosophy of the rise and fall of states, based on the researches of experts in the different fields.

He finds the secret of a nation's life to lie in its industrial history. In the ancient world the principal factor in economics was the system of slavery. "If slaves formed the Wealth of Nations, they formed also the Nemesis. And just as in the modern world the fortunes of the community and labor, in antiquity the economic situation was profoundly influenced by the adjustment of capital and slavery."

The method is descriptive rather than statistical. The book is interesting but its value is much lessened by the author's positiveness of assertion on a multitude of points. Much of the history of those ancient states, especially of Hindustan and Babylon, is shrouded in darkness and all we have is an occasional gleam of light. With such scanty means only the imaginative can venture to reconstruct a complete outline of their inner history. The theories held by different scholars are often in conflict and one modified with every new archæological discovery. Mr. Paterson disregards this and without even going fully into his reasonings presents us with descriptions which he would have us believe determinate. The whole book is far too positive in tone and contains too many dogmas founded on the author's sole authority. J. H. Cabot, 2nd.

A Short History of the Oxford Movement. By Sir Samuel Hall, M.A., K.C. 251 pages, 8 vo. New York: Longmans, Green & Co.

Phillips Brooks once said that every one should write, but very few should publish. This most wholesome advice is sadly neglected to-day. On reading this history of the Oxford Movement one remembers Dr. Brooks' dictum. History of the Oxford Movement, of the English Church since Henry VIII., biographical sketches of the Oxford leaders, general reflections on contemporary history, and prediction of the future, are all forced into 250 pages.

The author finds the cause of the Movement in the political the Movement was defensive, an effort to prop up the tottering bulwarks of "the Establishment." Sir Samuel Hall seems to have little conception of the enthusiasm resulting from a vision of the Holy Catholic Church as indeed the Body of Christ.

The author's main thesis is that the Movement was merely "an incident, if not an accident, . . . an interesting episode . . . not an ultimate source of change . . . and in future time it may come to be regarded as a comparatively small backwash caused by the progress of Liberalism in religion and politics." Among its indirect results he places the development of a more scholarly tone among the clergy and an impetus to the growth of agnosticism. "Ritualism" is placed in the same category, being wrongly treated as distinct from the Movement. Its growth, he says, will hasten disestablishment and then the disruption of the Church. This prediction is falsified by the history of the American Church.

J. H. Cabot, 2nd.

Our Sister Beatrice. Recollections of Beatrice Julian Allen and Her Letters. Collected by Her Sister, Grace Grier. New York: Longman, Green, & Co.

This is the story of a saintly and useful life told with great affection and appreciation. Beatrice Allen was born in 1849 in the vicarage of Prees, a secluded village of Shropshire. Her father, the Rev. John Allen, was well known and his biography has been published. He was Archdeacon of Salop as well as vicar of Prees. Beatrice, the seventh daughter and one of nine children, was remarkable for great precocity. Yet with all her fondness for study and her early interest in religion she was in other respects a normal child. The pages and letters which tell of her early religious experience form an interesting psychological study. While still very young she devoted herself to Christ and longed for the work of a missionary, with special attraction to Japan. But she began a life of service in her own country. To her everybody was a neighbor. The little child rescued from a den of infamy, carried by her through the streets of London to a suitable home, aged paupers and outcasts, as well as the noblest lady who worked with her factory hands in Manchester and fisher lads in Scarborough, and the Japanese in their far-off land—all had a share in the sisterly affection and solicitude of a great loving heart.

We need the inspiration of a faith and self-sacrifice like this, and a helpful, cheering spirit breathes through her sweet letters. The perusal of this book should bring reassurance to those who sometimes fear that the reality of religion is a faded splendor of the past. One is not disposed to criticise a book which gives so simply and so fully an insight into a brave and beautiful life. It is good to live for a while with a Churchwoman of such an ardent and practical devotion and to feel the influence of a purpose so high and pure that no element of question or controversy anywhere appears. Miss Allen's aim was to serve Christ in the orderly ways of the Church and to bring souls to the Master who was her all in all. Her labors were excessive and unceasing, learning languages, keeping house, teaching, visiting, expounding, nursing, exhorting. She proved abundantly that "a missionary's life is not all sitting under a palm tree talking to a native." For a vision of the joy of service, for an assurance of the present reality and power of faith, for cheer in a day of doubt and fear, we commend the perusal of this story of a holy woman's career.

DESCRIPTIVE.

Edinburgh Under Sir Walter Scott. By W. T. Fyfe. New York: E. P. Dutton & Co. Price, $3.00.

This volume gives an interesting picture of Edinburgh city and its physical development in Scott's time; the outward circumstances of his life there, and glimpses of the Wizard's notable friends and acquaintances. Without attempting to give a complete life of Scott, which Lockhart's admirable biography makes unnecessary, the author has culled from letters of various contemporaries and other little-known sources, much valuable material which sheds light upon certain qualities and actions of the "most beloved Scotchman who ever lived." The book abounds in anecdote, description, and sympathetic comment. Especially it presents in a touching way the tragedy of Scott's final brave fight for honor, in which he was as truly a martyr as any who give their lives for a cause. "I have had as much happiness in my time as most men," said Scott, "and I must not complain now." When told that he had worked harder for this happiness than most men, he replied, "I consider the capacity to labor as part of the happiness I have enjoyed." No one can put down the book without feeling renewed love for that lovable nature, and a new pang of regret for the end of a noble life embittered by the follies of others. The chapters of the book are very short, excellent for reading aloud; a well-printed, attractive book, profusely illustrated. This is not of particular pertinence to the literary discussion, and the bookmaker, in order to distribute his picture plums symmetrically, has placed them all through the book, so that references must be made often from the text a long distance ahead, where the plate, as inserted, has no relevance. The index of less than 200 references, is inadequate. Erving Winslow.

ST. BARTHOLOMEW.

Jesu, our Redeemer,
King and Shepherd true,
Hear us who remember
Saint Bartholomew;
In Thy holy service
Faithful he was found,
With celestial honor
Thou his head hast crowned.
Jesu, Lord, we praise Thee
For Thy love divine
Which hath caused the Gospel
O'er the world to shine.

Of his many labors
For Thy Church below,
Of his tribulations,
Little may we know
Save that he was numbered
With that faithful band
Who proclaimed Thy Gospel
Unto every land.
Jesu, Lord, we praise Thee, etc.

Grant us, blessed Saviour,
Ever to believe
That dear word he published,
All its truth receive;
Bring the heathen nations
Into Thine own fold,
All our evil nature
Into virtue mould.
Jesu, Lord, we praise Thee, etc.

Love and highest homage,
King of saints, to Thee,
For Thy glorious Gospel
Which hath made us free;
Unto God the Father
Grateful thanks we raise,
To the Holy Spirit
Be eternal praise.
Jesu, Lord, we praise Thee, etc.

WILLIAM EDGAR ENMAN.

"AND BARTHOLOMEW."

OF all the biblical biographies of the saints, that of Bartholomew is the briefest, being given in two words. And yet those two words are enough, as we know from them that the apostle did his work and went to his reward. The Bartholomew of to-day has as much unasked-for commiseration from careless lookers-on as the modern son of thunder has praise not always deserved.

As for instance: "The Rev. Mr. A—— is, without exception, the best preacher I ever listened to in all my life, and I have heard some of the most celebrated pulpit orators in the land; and yet here he is in this out-of-the-way corner of the world, preaching in a half-filled little church. Undoubtedly he is a square peg in a round hole, and yet he seems well enough contented. He doesn't even care to have his sermons published, though I have more than once suggested it to him."

To "dare to be a Daniel," as the hymn expresses it, requires moral courage of the most sublime description; to be content to be a Bartholomew, perhaps requires a Christian grace that is still more rare. To maintain that, when a man assumes the title of Reverend, ambition withering flees and human nature sighs farewell, is to maintain an absurdity. A popular preacher, whose pulpit fireworks were usually sent off again in Monday's papers, assured his congregation on one occasion that those three little letters, R-e-v. before his name had not transformed him from a man into something quite different.

The oft-heard quotation that the world knows nothing of its greatest men, expresses a sentiment rather than a belief, and so it contains little worldly encouragement for the Bartholomew of to-day who, in caring for a few sheep in the wilderness, is really doing as good service as the Paul who, in some great city church, is endeavoring to declare an unknown God to the myriad worshippers of mammon.

The world that knows so little has, in consequence of such ignorance, only too little sympathy for the preacher who must do his work in comparative obscurity; whose constant care it must be not to preach over the heads of his hearers; whose hands are not upheld by any appreciative Aaron and Hur among the laymen to whom he must look for his small wage; laymen who, in spite of an expressed loyalty, too often exhibit an undisguised preference for that style of pulpit oratory described by the modern Gallio as being as good as a circus. To spend all the working years of one's life in a hand-to-hand combat with ignorance and prejudice; to wage, perhaps, an unequal contest with the shepherds of those sheep described as being "not of this fold"; to be exposed to the criticism of dullards—these are but a few of the experiences that too often go into the unwritten life of him who here below finds his only reward in the consciousness of work well done. C. M.

TWO PRIVATE CELEBRATIONS.

BY A PARSON.

ON a fine May morning I was called to the sick room of a young girl who was rapidly sinking under the weight of consumption. She had many friends, and her windows were bright with flowers. Her mother was a woman of taste, whose skilful hands could arrange and adjust these gifts to the best advantage. The delicacy with which the flowers were grouped, would have pleased a far more acute critic than myself. A table was prepared for the celebration of the Holy Mysteries and the scene would have pleased John Keble.

"I came again; the place was bright
'With something of celestial light.'
A simple altar by the bed
For high Communion neatly spread,
Chalice and plate and snowy vest—
We ate and drank; then calmly blest
All mourners, and with dying breath,
We sate and talked of Jesus' death."

It was an ideal sick room. The nurse was a mother bent on doing all in her power for the invalid; the patient was a daughter who sought to lighten the nurse's care. Neighbors and schoolmates called nearly every day and the dark cloud of approaching death had its silver lining of friendship, of sympathy, and of faith in a better world. It was plain that the young girl was destined to suffer, and that her sun was to go down while it was yet day, but it was also plainly to be seen that she bore her pain with humble patience and looked forward to a world in which the inhabitant shall not say, "I am sick."

Two mornings later I walked across the fields to a barn in which a young negro lay, far gone in a rapid consumption. He thought that his parents were dead, but was not certain. If he had any relations they were too poor or too far away to do anything for him; and neither he nor they could write. The young man had worked for a farmer until sickness came on him; the family had no room in the house to accommodate him, and no one could leave the toil of the field or the household to act as nurse. It was deemed necessary to send the poor negro to the county almshouse, and pending removal, he lay in a loft. The floor was bare, there were no flowers, there was nothing to be seen on the wall except a picture of the Crucifixion sent by a little child. I had baptized the negro, and this morning with the noises of horses and cattle blending with the service, he received the Holy Communion. Many people would have called him ignorant, but he knew that he was soon to depart this life, and he prayed that he might find grace and mercy in the life that is to come. A few hours later he was taken to the almshouse, and a few days later his wasted body was laid away.

Perhaps there was no one in our neighborhood who had more friends than the young girl, and certainly no one was more alone in the world than the young farmhand. Her room told of care, tenderness, domestic life; his barren loft told that he was without money and without friends. Yet the service in that barn loft had an impressiveness that will linger while my memory remains. It is well to learn in lonely barn or in crowded alley that we can never offer the Memorial of the Sacrifice under circumstances so sad and so painful as those under which the Sacrifice was offered on Calvary.

ASSES AND KINGDOMS.

BY ROLAND RINGWALT.

HUNDREDS of sermons have told of Saul's royal conduct at Jabesh-gilead, of his jealousy, his fitfulness, his superstition, and his death. Why is it that we so rarely hear anything said about the discreet answer he gave to his uncle?

Saul was amazed at the words of Samuel. He could not believe that a small family in a small tribe could boast among its members the king of Israel. Words and signs were necessary in order to convince the young man that such honors were in store for him. Yet, with a hundred new thoughts rising in his mind, the chosen monarch understood that he must be reserved, not communicative. His uncle asked, "Whither went ye?" and the reply shows that the nephew shrank from laying all his plans before a mixed circle of relatives. "To seek the asses," was

Saul's answer, "and when we saw that they were nowhere we came to Samuel." It is not often possible to satisfy curiosity with one answer, and in this case, the uncle persisted, "Tell me, I pray thee, what Samuel said unto you." "He told us plainly that the asses were found." Then comes the comment we all need: But of the matter of the kingdom, whereof Samuel spake, he told him not.

A few unwise confidences, a little experience of gossip, a bad case of exaggeration or distortion—alas, every one has been troubled by some of these cares. Saul knew that the whole tribe was aware that some asses had been lost, and he was willing to give the public such news as it was entitled to receive. But all that concerned the kingdom was premature. He left the time, the place, the announcement to the prophet Samuel. With a discretion painfully absent from his later days, the chosen sovereign held his peace. He civilly informed his uncle that the asses were found, but of the matter of the kingdom he told him not.

In childhood we like or dislike people, frequently without reason, and make our own division of sheep and goats. Before "grizzling hair the brain doth clear"; we learn, or should learn, that among those whom we like best there are people to whom we can talk of asses, but not of kingdoms. There is a safe small talk, which compromises no one, which can never be regretted, and which is at the service of every neighbor. But the kingdoms, the important matters of life, the deepest thoughts, the sacred memories, are not at every one's disposal. Saul's discreet reserve in his early days contrasts with the passionate outbursts of the latter portion of his reign.

When we hear family secrets talked over in a trolley car, when a man reveals his private business to the waiting companions in a barber shop, when a woman entertains the customers in a grocery store with her domestic tribulations, we think of the sealed lips of Israel's first king. The weather, the crops, the tax rate, the current news of the day, these will give us safe subjects. Many have passed from the general to the particular, from the public to the private, heedless of judgment or taste, and have spoken in haste to repent at leisure. Every generation must learn that it is sometimes more judicious to talk of asses than of kingdoms.

WHERE THE GOSPEL IS UNKNOWN.

A MISSIONARY in New Guinea writes to *Church News for the Diocese of Tasmania* in regard to a savage tribe of that island, the Doriri, among whom no missionary work has as yet been attempted. Some of these Doriri recently visited Viaku, where there is a mission post of the Church of England, and spent some days among their friends. It will be remembered, he says, that these are the people who made peace with the Wanigela and Maisin tribes early last year. In the old days these people were the terror of the country side; they drove the Korafi, Onjob, and Maisin tribes from inland, and even after they settled on the coast the Doriri continued to raid them. They live in behind the coastal range, and were in the habit of coming onto the seaward fall on hunting expeditions. Frequently these hunts ended in an attack on one or other of the coastal villages. Sometimes they would "snipe off" a few folk in the gardens, at others they would come upon and kill small hunting parties, and again they would boldly assault a village, kill the inhabitants, male and female, old and young, and burn the village. The people never knew when to expect them, lived in constant dread of them, and always went about fully armed. The Doriri usually proved victorious, even when outnumbered. This was probably due to their nimbleness, and the lightness of their spears, which made them effective at a greater distance than those used by the Wanigela and Maisin. On one occasion, however, they were thoroughly beaten. They attacked Wanigela whilst a number of men were away, killed some six or seven persons, and were on their way home. Shortly after they left the Wanigela men returned, and on learning what had happened, they set off by a different track, outflanked the Doriri, set an ambush, and killed the lot of them.

Even in latter days they have frequently killed isolated couples, and not long back they committed a dastardly assault on a village and mutilated their victims. Such were the Doriri. Then came the peacemaking at Wanigela. Since then they have behaved in a friendly manner towards those tribes which were directly connected with the demonstration, but they still consider themselves at liberty to attack other coastal tribes, and have been guilty of some murders this year.

They are people of small stature and sturdy build, being particularly powerful about the lower limbs. They wear much the same kind of dress as the coastal tribes, *i.e.*, a kind of broad suspensory bandage which is drawn up between the legs, and passed around the waist, and fastened behind. The women wear loin cloths. The men dress their hair in a peculiar manner; they divide it into a number of parts, according to its thickness, and then bind each lock around with strips of bark, the "pig-tails" thus formed look like tapered wands, and are gathered together and brought down behind the back and wrapped up in a piece of native cloth, which is carefully fitted to the head. Some of these head-dresses reach almost to the ground, and look very strange, indeed. The people seemed to be of much the same character as the local natives, and one is justified in thinking that they would be equally amenable to teaching.

During their recent visit, some of them came to the mission station, and also attended the Sunday services. They know a few Maisin words, and they promised to let some of their boys come and live on the station and attend school. They left, taking a number of Maisin people on a visit to the Doriri village. One of their chiefs is then going to come and settle on the coast.

It is proposed that an itinerating journey be made to the Doriri country next dry season, and the acquaintance made with different members of the tribe ought to be a good introduction when the visit is made. Intercourse will thus be established with them, and "the thin end of the wedge" inserted, and in time the dreaded Doriri may be influenced by the Gospel, and their fierceness turned to God's praise.

A JEWISH WAR-CRY: "AFTER THEE, O BENJAMIN!"

THE war-cry among ancient peoples has had always a prominent place. Men have charged their enemies, shouting at the tops of their voices some rude chant—some burning phrase. A battle-cry has again and again stirred the hearts and nerved the arms of soldiers to go out and do and dare all for their homes, their country, their religion.

Our pagan ancestors, in the wild forests of Germany, flung themselves upon the Roman spears, shouting: "Odin! Odin!" The Mohammedans, in the seventh and eighth centuries, swept southern Europe with their armies, and their battle-shout was: "There is One God, and Mohammed is His Prophet." Our English forefathers, at the battle of Agincourt, carried everything before them with the swelling cry: "God for Harry, England, and St. George!" The French Huguenots faced the armies of the League with the words: "Remember St. Bartholomew, and charge for the Golden Lilies!" The Royalists in England, at the battle of Marston Moor, rode to the fight with the challenge: "God and the King!" A war-cry that was thrown back at them slightly altered by the Roundheads in the solemn pæan: "God with us! God with us!"

The ancient Jews, too, had their war-cries, and one of them is the above quotation from the prophet Hosea.

The tribe of Benjamin was one of the smaller tribes, and as a result, the land which fell to its share after the conquest of Canaan, was comparatively insignificant. It was surrounded by powerful neighbors: Ephraim on the north and Judah on the south. Nevertheless, like Switzerland in modern times, it maintained its identity and was noted for its fiery valor. The old patriarch, Jacob, when he came to bless his twelve children, had said: "Benjamin shall ravin like a wolf, in the morning he shall devour the prey; and in the evening he shall divide the spoil." This joy in battle—this martial spirit—lived on and became immortalized in their war-cry. It is surely not difficult to picture a group of Benjaminite warriors, their dark eyes blazing with the joy of the approaching conflict, their white teeth grinding with hate, their spears brandishing, their swords unslung, charging their hereditary enemies—the Philistines, the Edomites, or the Canaanites—with the cry, poured forth from hundreds of throats:

'After thee, O Benjamin! After thee, O Benjamin!"

Can a war-cry of a savage Israelitish tribe, thousands of years ago, have any inspiration for us? Yes, I think so, if we say, *not* "After thee, O Benjamin," *but* "After Thee, O Christ." Then we shall have a lesson that will last us through life. Christ is our Leader, our Captain, and, as loyal soldiers, we must follow Him until at last we pass through the open gates of the heavenly city and sit down at the marriage feast of the all-triumphant Lamb!

Church Kalendar.

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Aug. 24—Saturday. St. Bartholomew.
" 25—Thirteenth Sunday after Trinity.
Sept. 1—Fourteenth Sunday after Trinity.
" 8—Fifteenth Sunday after Trinity.
" 15—Sixteenth Sunday after Trinity.
" 18, 20, 21—Ember Days. Fast
" 21—Saturday. St. Matthew, Evangelist.
" 22—Seventeenth Sunday after Trinity.
" 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 8—Convocation, Laramie.
" 17—Council, Milwaukee. Conf. Ch. Workers among Colored People, Asbury Park, N. J.
" 24—Consecration Cathedral, Cleveland.
" 25-29—International Convention, B. S. A., Washington, D. C.
" 29—Semi-centennial Ch. of Ascension, Chicago. Laying Corner-stone Cathedral, Washington.
Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
" 2—Opening Service of Gen. Conv., Richmond.
" 3—Opening Service of Woman's Auxiliary, Richmond.
" 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE Rev. and Mrs. J. W. BLEKER of Plaquemine, La., are visiting Norfolk and other places of interest in Virginia.

THE Rev. H. A. CHOUINARD, rector of St. Paul's Church, Kankakee, Ill., has been appointed chaplain in the United States Army by President Roosevelt.

THE Rev. J. H. DENNIS has resigned the rectorship of the Church of the Redeemer, Elgin, Ill., to engage in the missionary work of Colorado. Mr. Dennis' address is now Meeker, Rio Blanco Co., Colo.

ON THE first of September, the Fourteenth Sunday after Trinity, the Rev. C. C. HARRIMAN, formerly of St. George's, will take charge as rector of the Church of St. Ann's in the Bronx, New York City.

THE address of the Rev. H. HARRIS is changed from Carbondale, Ill., to 817 Ninth Ave., Shenandoah, Iowa.

THE Rev. J. W. C. JOHNSON of Birmingham, Ala., has declined the call to Macomb City, Miss.

THE Very Rev. H. W. JONES, D.D., Dean of Bexley Hall, Gambier, Ohio, is spending his vacation at Bar Harbor, Maine.

THE Rev. FREDERICK J. KEECH of Trinity parish, New York City, sailed for England on the 17th inst. His address, until November 2nd, will be care of Brown, Shipley & Co., 123 Pall Mall, London, S.W., England.

THE Rev. A. LEFFINGWELL, general missionary of Ohio, is visiting his mother at Bar Harbor, Maine.

THE permanent address of the Rev. WM. C. MCCRACKEN, after September 1st, will be Orchard Park, Martinez Place, El Paso, Texas.

THE Rev. P. J. ROBOTTOM, Dean of Trinity Cathedral, Memphis, Tenn., has accepted a call to the missionary field of Florida, and will sever his connection with Trinity Cathedral, October 1st.

THE Rev. E. C. SEAMAN will become rector of Christ Church, Temple, Texas.

THE Rev. THOMAS STEPHENS has resigned his charge at Spring Valley, N. Y.

THE address of the Rev. CALEB B. K. WEED is changed from Grace Church, Memphis, Tenn., to Church of the Epiphany, Knoxville, Tenn.

ORDINATIONS.

DEACONS.

ASHEVILLE.—On Wednesday, August 7th, at Holy Cross Church, Valle Crucis, N. C., HUGH ALEXANDER DOBBIN was ordained deacon by the Bishop. Mr. Dobbin has done faithful service in the mission as lay reader and will have charge of the same work under the priest in general charge.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CHURCHWOMAN WANTED to take charge of the pupils' health and superintend dormitory work in a Church school in the West. Some hospital training required. Address: "SCHOOL," care LIVING CHURCH, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

POSITIONS WANTED.

AN ENGLISH beneficed clergyman visiting America in October for several months with his Bishop's sanction, an excellent preacher and reader, seeks clerical work in the neighborhood of New York, Washington, Boston, or Philadelphia. Address: "RECTOR," care Messrs. Bird, 22 Bedford Street, Strand, London, England.

PRIEST, taking vacation in October, desires to take Sunday supply duty; vicinity of New York or Philadelphia preferred. Familiar with choral service. Address: "C.," LIVING CHURCH Office, Milwaukee.

ORGANIST-CHOIRMASTER — Experienced, good player, fine trainer of boys' voices, desires better position. Good references. Address: "MUSICIAN," LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 889 Richards St., Milwaukee.

"SIGN OF THE CROSS."

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THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

RAISE MONEY QUICKLY by issuing a receipt book. MORLEY'S PRINTING HOUSE, Grant, Mich., makes a specialty of this work.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed.

FREDERICK W. NEVE,
Ivy, Va. *Archdeacon of the Blue Ridge.*

TO THE ASSOCIATES AND FRIENDS OF THE SISTERS OF THE HOLY NATIVITY.

The associates of this Sisterhood have recently purchased for the use of the Sisters working in Providence, a valuable property directly opposite St. Stephen's Church. The price was $9,000, of which $2,000 has been paid by gifts, and the remaining $7,000 has been placed in a mortgage, which it is hoped may be gradually reduced. As this is a matter of far more than local or parochial concern, this appeal is made to all friends of the Community for aid in securing this property, which will become the eastern headquarters of the Sisterhood.

The house is large and commodious, and it is hoped to make it available as a house for Retreats and other devotional purposes, and also as a Guest House, to which ladies may resort for rest in intervals of work.

The fund has been started by the associates of the Sisterhood of the Holy Nativity, of which MRS. HOWARD HOPPIN, 86 Brown Street, Providence, R. I., has been appointed treasurer, and to her all subscriptions and contributions may be sent.

NOTICES.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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ALFRED J. P. MCCLURE, *Assistant Treasurer,*
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

THE CHURCH AT WORK

SCENE AT THE LAYING OF THE CORNER-STONE OF ST. ELIZABETH'S CHURCH FOR DEAF MUTES, WHEELING, W. VA.
[SEE THE LIVING CHURCH, AUGUST 17, PAGE 544.]

PEACE SERVICE TO BE HELD IN PORTSMOUTH.

A SERVICE of great interest will be held at Christ Church, Portsmouth, N. H., on September 5th. It will be remembered that on that date in the year 1905, the memorable "Peace Thanksgiving Service" was held, immediately after the signing of the treaty of peace between Russia and Japan. On that day this year, and at the same hour, a "Peace Service" is to be held, when the "Peace Sermon" will be preached by Bishop Potter. At this service the beautiful "Peace Tablet" which has been presented to the church will be unveiled. The city has arranged to have an annual observance of the week, and will name it "Peace Week," and Thursday in that week will be known as "Treaty Day." Many people are expected to visit the city at that time, and the occasion will be one of extreme interest and importance.

VIOLENT DEATH OF PRINCIPAL OF BISHOP'S COLLEGE, LENNOXVILLE.

THE VIOLENT DEATH in England, August 13th of the late principal of Bishop's College, Lennoxville, Canada, has greatly shocked all who knew him. The telegram states that the mutilated body of the Rev. H. deB. Gibbins was found in a tunnel at Bradford, England. Mr. Gibbins had been visiting his father at Bradford. He was well and in good spirits at breakfast time, but at noon was found dead in a tunnel at Apperley Bridge, four miles from Bradford. It is known that Mr. Gibbins suffered from a weak heart and was subject to attacks of dizziness. It is conjectured that while reading in the train he fell out, though no carriage door was found open. The whole affair is mysterious, but there is no evidence of foul play, his watch and money being all intact.

The Rev. H. deB. Gibbins was appointed principal of Bishop's University in succession to the late Principal Waitt, at a meeting of the Corporation, June 21st, 1906, his being the only name submitted. On the day previous to the last Convocation this year, his resignation was tendered and accepted. It was understood that his health, which had been very indifferent during his residence in Canada, was the reason, and the hope was expressed at Convocation that his intended return to England might prove restorative. At the same meeting of Convocation he received the degree of D.C.L. from Bishop's College. Dr. H. deB. Gibbins was an M.A. and university prize essayist of Oxford University and Litt.D. of Dublin University. His studies were also pursued in Denmark and Germany. He was the author of some historical works, one of which reached the eleventh edition. He was ordained in 1891. Before coming to Canada he had been headmaster of King Charles the First's School at Kiddermunster, and previous to that, vice-principal of Liverpool College. As principal of Bishop's College, Dr. Gibbins came into close touch with the clergy, especially of Montreal and Quebec, and his death by such a sad catastrophe in the prime of life will be deeply regretted by the many whose friendship he won during his brief stay in Canada.

NAVAL OFFICERS COMMEMORATED.

A HANDSOME triple-panelled memorial window was unveiled in St. Peter's chapel in the Mare Island Navy Yard, Cal., on the afternoon of August 8th. The window is in memory of Rear Admiral John D. Sloat, Commodore Robert F. Stockton, and Admiral D. G. Farragut.

Chaplain A. A. McAlister, who has been instrumental in placing a number of memorial windows in the beautiful little chapel, stated at the opening of the service that the funds for the purchase of this window had been provided by business men in San Francisco, the native sons of the Golden West, and relatives of the honored officers. Senator Perkins spoke in eulogy of Commodore Stockton, who came to California in 1844, captured Los Angeles from the Mexicans, and left it in charge of General Fremont. Admiral Farragut was then eulogized by Senator Perkins, who reminded his audience of the brilliant career of that officer, who came to California in 1854 and acted as the first commandant of the Mare Island navy yard; and later, in the time of the Civil War, of his fighting for his country's flag, despite the fact that his native state had seceded from the Union.

Congressman J. R. Knowland in turn presented the thanks of the Order of the Native Sons of the Golden West to Chaplain McAlister for his efforts in securing this window; this being an especially appropriate time to pay tribute to the naval heroes who won their honors on the Pacific, as there was never a time when the world at large was more interested in the Pacific.

Major E. A. Sherman spoke at length on the life and career of Rear Admiral Sloat, who took an active part in the conquest of California in 1846, and first raised the American flag in Monterey.

Mr. S. J. Knight of San Francisco, on behalf of the donors, presented the window to Rear Admiral Lyon, who accepted it for the Navy.

LARGE SUM FOR SAN FRANCISCO CATHEDRAL ENDOWMENT.

THE WORK of the Cathedral Foundation has received a large impetus in the form of a gift of $50,000 for endowment. This money is to be invested and the income used for the work among the unshepherded and among the boys of San Francisco. The name of the donor is not made public. The gift is In Memoriam, and comes from one whose attention was called to the matter by a member of the California Commission of the General Board of Missions.

THE MISSISSIPPI CHURCH SCHOOL.

THE COMMITTEE appointed by the Bishop has visited a number of Mississippi cities from which offers have been made favorable to the erection of the Church school which the Bishop desires to place in operation. The committee has visited Vicksburg, Canton, West Point, Hattiesburg, and other points, and press reports from each of these express confidence that the school will be located in that particular place. Some excellent offers have been made to the Bishop.

CHIMES FOR PITTSBURGH.

THE FINE SET of eleven chimes presented to Calvary Church, Pittsburgh, by H. C. Frick, and manufactured by the Meneely Bell Company of Troy, N. Y., has arrived in that city and has now been put in place.

BUILT HIS OWN PORTABLE ALTAR.

THE REV. E. H. J. ANDREWS, rector of St. Philip's Church, Palestine, Texas, has made a portable altar for use at mission points having no church building, and for services for the sick and shut-ins in private houses. It is constructed of thin pine, stained oak,

and measures when set up, 3 ft. x 3 ft. x 17 in. When shut up it looks like a suit case and measures 3 ft. x 17 in. x 6 in. Inside, in partitioned compartments, are carried a cross, a pair of candlesticks, set of communion vessels, set of altar linen, an altar cloth, etc. There is room also for vestments. The altar can be carried in the hand as a suit case and prepared for service in a few minutes. It is protected when not in use by a black oilcloth case. It, together with its appointments, was blessed and used for the first time at Jacksonville, where bi-monthly week-day services are being held in a Presbyterian building, rented for the purpose while money is being raised to buy lots and build a church.

THE FEAST OF THE TRANSFIGURATION ON THE MOUNTAIN TOPS IN NORTH CAROLINA.

ON THE feast of the Transfiguration, on the mountain top at Balsam, N. C., there was held the opening service of the chapel of the Holy Communion. Some four years ago a mission school was started at Balsam, the highest railroad point east of the Rockies. It was originally called St. Peter's mission. The work has grown and has been greatly blessed. About a year ago the Rev. G. J. Sutherland realized the necessity of a chapel, and he began the effort for a building. When he left the work in the mountains he had already secured the land for the building. When the Rev. Walter Hughson took charge last winter, he made an earnest endeavor to complete the fund necessary. By the first of March, with the assistance of the American Church Building Fund Commission, the money was in hand.

THE CLERGY AND CHOIR.

THE CONGREGATION.

THE OLD SCHOOLHOUSE, 3,600 FEET ABOVE THE SEA.

SCENES AT THE CONSECRATION OF THE CHAPEL OF THE HOLY COMMUNION, BALSAM, N. C., ON THE FEAST OF THE TRANSFIGURATION.

The chapel now opened is one of the most attractive to be found in the mountain district, and seats two hundred people. In the little tower the first bell on the Balsam mountain rang out on this day the call to worship. The bell was given by the Misses Portner, who are the teachers and workers at this point, in memory of their mother. The chancel furniture is simple but dignified and beautiful, and was made by the builder of the chapel, who is an earnest Churchman. With the exception of the altar, which was given as a memorial of a Churchwoman in Ossining, N. Y., all the church and chancel furniture was given by the congregation.

The service was opened by the blessing of the bell. The congregation crowded the building beyond the doors. The mountain people and visitors and friends from Waynesville and Micadale made up the congregation. The babies, as is usual, were present in large numbers. They made their presence known from time to time. For the first time in this part of the country, the vested choir led the music. The earnest singing was a great factor in the service, and the excellent behavior and reverence might have been a good example to many city choirs. The Rev. Walter Hughson, minister in charge, was assisted by the Rev. H. C. Parke, Jr., associate mission priest, and the Rev. Eugene Heald, rector of Christ School at Arden, N. C. Rev. S. C. Hughson of the Order of the Holy Cross and head of St. Andrew's School, Sewanee, Tenn., preached a powerful sermon on the need of the Church in the mountains. Forty-four communicant's came to the Lord's table.

The chapel is erected as a memorial of the 200th anniversary of the first celebration of the Holy Communion in the state of North Carolina, and for this reason the name is changed from that of St. Peter's to the Holy Communion. After the service, two hundred or more people participated in the dinner served under the trees in the grove near the chapel.

This work shows what can be done by persistent effort amongst these people. The total cost of building, land, and furnishings is about $2,200, of which the congregation has contributed a goodly part. In connection with this work there is a splendid school carried on by the Misses Portner, to which seventy-five children come for eight months in the year to receive secular education and to learn of Christ and His Church.

EPISCOPAL RING FOR BISHOP AVES.

ON THE eighty-eighth anniversary of his birthday, the Rev. Horace Clark, D.D., the senior presbyter of the diocese, was given a reception at the home of his daughter, Mrs. M. K. Culpepper, Houston, Texas, which was attended by a large number of friends and well-wishers, including many of the leading citizens of Houston, and the children's children of his former pupils. Among the guests were Bishop Aves of Mexico, the Rev. and Mrs. P. G. Sears, and the Rev. and Mrs. T. J. Windham. Some personal friends of the Bishop seized the opportunity of his presence to present him with an episcopal ring, the presentation being felicitously made by the Rev. Dr. Clark.

THE "LIGHTHOUSE" IN PHILADELPHIA.

THE LAYING of the corner-stone of the new "Lighthouse" in Philadelphia is worthy of more than passing notice. It represents a successful effort to provide workingmen with a self-respecting means of amusement. It is deliberately planned to offset the influence of the saloon. It is not a charity; the men pay for what they get; that is to say, they pay in about the same proportion that students at college pay when they hand their tuition fees to the bursar. The Lighthouse is not distinctly a Church affair, but it is carried on by Church people, and has a distinctly, although entirely voluntary, Church atmosphere surrounding it. The director is Robert R. P. Bradford, a communicant of St. Mark's, and he is efficiently aided by Mrs. Esther Kelly Bradford. The Boys' Club, supported by the Church Club of the diocese of Pennsylvania, is carried on under the same effective management, and, in a way, the two supplement each other.

The Lighthouse is a men's club, and within it are organized all sorts of subsidiary clubs and beneficial societies, and by no means least among these organizations is the Bible class under Mr. Bradford. The institution, which was founded in 1895, has built up a widespread influence in its environment, which is a factory neighborhood, and has made for improved social conditions, especially along lines of temperance. A good restaurant and adequate meeting rooms are two of the counter-saloon attractions that have proved to be popular and helpful. The Lighthouse affords a splendid model for effective parochial work, especially in parishes where workingmen predominate.

INJURED IN OLD ORCHARD FIRE.

ONE OF THE VICTIMS of the disastrous fire at Old Orchard Beach, Maine, on the night of August 15th, was the Rev. Rufus Horton

Jones, rector of Trinity Church, Saco, who, from the explosion of a soda water tank, suffered a compound fracture of the skull. Mr. Jones is one of the best known of the younger clergy of the diocese, and has a wife and an infant child, the latter only a few weeks old. Mr. Jones is at the Trull Hospital, Biddeford, and, while his condition is serious, there are hopes of his recovery.

LIBERAL GIFT IN ST. LOUIS.

The heirs to the estate of the late Captain John N. Bofinger, who was for many years on the Chapter of Christ Church Cathedral, have notified the Chapter of their intention to give $20,000 in loving memory of John N. Bofinger to aid in maintaining the Mary E. Bofinger Memorial Chapel.

One of the altar candlesticks of the Bofinger chapel has been stolen by some vandal who eluded the vigilance of those in charge.

DEAF MUTES IN MISSOURI.

The Rev. James H. Cloud, minister of St. Thomas', the mission to deaf-mutes in St. Louis, reports that there are 472 deaf mutes in St. Louis and suburbs; 130 in Kansas City, and 45 in St. Joseph. The total number in the state of Missouri being about 1,200.

The number of adherents of St. Thomas' mission for these unfortunates in St. Louis is 125, the communicants numbering 71, and number of confirmed persons 95. In addition quite a number of transients drop in occasionally at the services and meetings of the mission.

PILGRIMAGE FROM ALBANY TO HOLY CROSS MONASTERY.

The third annual pilgrimage of men from Albany and vicinity to the Holy Cross Monastery at West Park, N. Y., occurred Saturday, August 3rd. The party left Albany on the afternoon of the 3rd inst. via the West Shore R. R. and arrived at West Park at about 4:45 P. M. They were met at the station and cordially received by Father Sargent, who acted as guest master to the party during their stay. The pilgrimage partook of the nature of a retreat. The rule of silence was generally observed within the confines of the monastery. Solemn evensong was sung at 6 P. M. and attended by all of the party. At 7:30 an address was made by Father Mayo. Attendance at Compline closed the day.

A corporate communion was made Sunday morning at 7:00 o'clock and a high celebration was fully attended at 10 o'clock. The day of devotion was brought to a close Sunday evening by a short service of silent prayers, thanksgiving, and intercessions conducted by Father Sargent, who dismissed the company with a benediction.

The Holy Cross Pilgrimage is an annual event of thankful remembrance and of joyful anticipation to all who have enjoyed the privilege of attending. Among those who accompanied the pilgrimage was General Pond, U. S. A. (retired) of Plattsburgh, N. Y.

BISHOP WELLER AMONG THE ONEIDA INDIANS.

This is the way an episcopal visitation by the Bishop Coadjutor of Fond du Lac to the Oneida reservation looked to a correspondent of the Chicago *Inter-Ocean*: .. ....

"Special Dispatch to The *Inter-Ocean*.

"Appleton, Wis., Aug. 14.—Reginald Heber Weller, Coadjutor Bishop of the Episcopal diocese of Fond du Lac, Wis., marched in the robes of his Church at Oneida Indian reservation, accompanied by over 100 red men, decked in the gaudy colors of their old-time war blankets.

"The scene was one of the most remarkable ever enacted in the picturesque valley of the Fox River, where the romances and sorrows and joys of hundreds upon hundreds of Indians have spent themselves into the years of old.

"Bishop Weller made his annual visit at the reservation last week. At the train he was met by the braves, arrayed in the fashion of Indian royalty. After donning his robes the Bishop marched nearly a mile. As a rear guard a score of squaws, young and old, pretty and homely, hobbled along, in holiday raiment.

"A stop was made at the parish hall, where the squaws waited upon the Bishop with the choicest viands of the place and season. The Bishop then performed the sacrament of Confirmation upon seventy-five."

CANON BRYAN FOR CANAL ZONE.

The Ven. Henry B. Bryan sailed on the first of August for Colon, Panama, with a view of surveying the field before accepting the proposal of the committee, of which Bishop Satterlee is the head, to superintend the mission work in the Canal Zone. Canon Bryan is one of the best known clergymen in the diocese and is exceedingly popular. His great abilities have long been recognized, and his charm of manner has made him a host of friends who will most sincerely regret his departure should he make up his mind to accept the position offered him.

HISTORIC SPOT IN NEW HAVEN TO BE MARKED.

Trinity parish, Newtown, Conn. (the Rev. James H. George, rector), is to mark the place where the first service was held by the Rev. John Beach. A boulder will bear a tablet, with the inscription:

> 1732—1907
> Near This Spot Under A Large Button Ball Tree
> REV. JOHN BEACH, A.M.,
> Missionary of the Society for the Propagation of the Gospel, Held His First Service as Rector of Trinity Church, Newtown, September 1, 1732.

NEW HAMPSHIRE CHURCH CONSECRATED.

On a beautiful site amidst the White Mountains, the Joseph Stickney Memorial Church of the Transfiguration has been erected at Bretton Woods and was consecrated by Bishop Parker, Coadjutor of the diocese, on August 11th. The sermon was preached by the Rev. Dr. Ernest M. Stires of St. Thomas' Church, New York.

The church, a beautiful stone structure, stands a little back from the Ammonoosuc river, at the base of Mount Stickney, not far from the great hotels built by the man whose name it commemorates. A bronze tablet records "In Loving Memory of Joseph Stickney this chapel is built by his friends." It cost $25,000 and was turned over to the diocese, beautifully furnished, free from debt.

There were three services. Holy Communion was administered early by the Rev. J. M. McGrath, canon of St. Paul's Cathedral, Cincinnati, O., assisted by the Rev. W. E. Patterson, rector of Trinity Church, Claremont. The consecration service was at 11 o'clock. The Bishop was met at the door and escorted to the chancel by the clergy, the building committee, and the vested choir of Trinity Church, Claremont.

The deed of gift was read by Dr. J. Blake White of the building committee. The sentence of consecration was read by the priest in charge. Dr. Stires' sermon was an appeal to his hearers to admit Jesus Christ to friendship with them, a theme suggested by the church itself considered as an expression of enduring friendship.

At 4 o'clock there was evening prayer and the Bishop gave a brief address to a large congregation composed chiefly of hotel employes, who were unable to attend in the morning.

The cost of the church, $12,000, was contributed by hotel guests, and the balance was given by Mrs. Stickney, other relatives and intimate friends.

The church is a Gothic structure of stone with a tower containing a fine set of chimes.

Services were first held in this place in 1900 by Canon McGrath, who spends his summers in the vicinity, and who has been largely instrumental in working up interest in the Church. An appeal was made to patrons of Bretton Woods, as a result of which the sum was raised. The church is a delightful spot in the midst of one of the most popular summer resorts on the continent.

DEATH OF REV. LOUIS N. BOOTH.

The death of the Rev. Louis N. Booth, rector of Trinity Church, Bridgeport, Conn., from pneumonia, is announced by telegram of the 19th inst., without further particulars. Mr. Booth was a graduate of Yale University with the degree of B.A., and was ordained deacon in 1883 and priest in 1884 by Bishop Williams of Connecticut. His entire ministry has been spent in his present parish, and since 1898 he has also been Archdeacon of Fairfield County. He was a leader among Catholic Churchmen in Connecticut.

POINT PLEASANT (N. J.) YEAR BOOK.

The parish of St. Mary's-by-the-Sea, Point Pleasant, N. J. (Rev. Harry Howe Bogert, rector) has its most active period during the summer, the place being a seaside resort much frequented by people from New York and Pennsylvania. The Year Book has just been issued, which shows that an early Eucharist is celebrated from May 1st to October 1st and during Lent, at 7:30 A. M., being thus convenient to travellers staying at the various hotels of the vicinity; while it is also celebrated on Sundays and saints' days during the remaining months of the year. The celebration on the first Saturday of each month is a requiem. There is a ward of the Confraternity of the Blessed Sacrament, a guild of acolytes, and a women's guild, beside the Sunday school. The first services, out of which the present parish grew, were held in Point Pleasant, August 31, 1873, by the Rev. George Morgan Hills, D.D., who for many years was rector of St. Mary's, Burlington, N. J. The church building was erected in 1880 and was opened on the first Sunday in July of that year, the debt being paid and the church being consecrated by the Bishop of New Jersey a year later. Point Pleasant was for some years the summer home of the late Bishop McLaren of Chicago, who was always a friend of the parish.

CONFERENCE OF WORKERS AMONG COLORED PEOPLE.

The twenty-third annual Conference of Church Workers among Colored People will be held in St. Augustine's Church, Asbury Park, N. J. (Rev. A. E. Jensen, rector), September 17-20. On the opening evening there will be addresses of welcome by the Bishop and others, and the annual sermon preached by the Rev. E. Robert Bennett, rector of St. Mark's Church, Wilmington, N. C., together with the report of the necrologist, the Ven. E. L. Henderson. The subjects to be discussed on Wednesday will include "The Church at Work," "Missionary Work in a Northern City," "Mission Work in a Southern Town," "Self-Supporting Churches in the North," "The Office and Work of an Archdeacon," and, during the evening, "The Clergyman an Authorized Teacher and the Layman's Relationship to Him," "What Benefits Would Accrue to the Church and Race in Erecting Missionary Districts and Consecrating Negro Bish-

ops?" and "Are Our Laity Keeping Pace with the Advanced Thoughts and Ideals of Our Clergy?" Thursday subjects are: "How Can the Church Interest and Hold the Young People?" "Teaching Office of the Ministry," "The Parish School and Its Place in the Scheme for Expansion," "The Importance of a Proper Ritual Ceremony in the Conduct of Worship," "The Church, Her Duties and Opportunities," "What Plan of Operation Will Best Develop Missions into Self-Supporting Churches?" and, in the evening, "Is There a Demand on the Part of the Laity for Negro Bishops?" and "Can the Qualifications for the Episcopate be Met by Any Negro Priest?"

Friday is termed Women's Day, and at the late celebration of the Holy Communion the preacher will be the Ven. George Alexander McGuire, Archdeacon of Arkansas. The organization will afterward be effected and the president will give her address. Subjects in the afternoon will treat of various forms of women's work. Each day begins with an early celebration of the Holy Communion.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Gifts to Summer Chapel—Mission Work at Purling.

A NUMBER of gifts have been made to the chapel of St. Peter's-by-the-Lake, Fourth Lake, Herkimer County, recently, among them a cabinet organ. A Communion set, given by Mrs. C. H. Tibbits of Wallingford, Conn., is already in use, and a complete set of furniture for the chancel has been ordered, including font, lectern, stall, and desk, a Bishop's chair and a hymn board, the gift of a gentleman who owns a camp near the chapel.

THE RECTOR of Calvary Church, Cairo, has begun a mission work in Purling, N. Y. The congregations have been steadily increasing. Summer boarders, as also a number of the residents who are of the various Christian denominations, are interested and have expressed their gratefulness for the privilege thus afforded.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Convocation at Valle Crucis.

THE CHIEF feature of the midsummer meeting of the Convocation of Morganton, held August 6th and 7th at Valle Crucis (Rev. Wm. R. Savage, priest in charge), was the ordination to the diaconate of Mr. Hugh Alexander Dobbin, who for many years has been doing faithful and effective service in the missions as a lay reader and catechist. Morning Prayer having been said by the Rev. Messrs. Taylor and Seagle, the sermon was preached by the Dean, Rev. John S. Moody, from Gen. xx. 7, the candidate being presented by the Rev. W. R. Savage. The Litany was read by the Bishop, and the epistoler was the Rev. William H. Hardin of the Gaston County missions.

At other services there were sermons by the Rev. John S. Moody, Rev. John Morton Atkins, and Rev. Malcolm H. Taylor.

Fortunately the weather was fine throughout the entire session, and the attendance unusually large, many of the mountaineers walking several miles each day to attend the services.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

G. F. S. House at Canaan—Clerical Association at Westport—Notes.

AT CANAAN, the vacation home for the Girls' Friendly Society is in successful operation. About sixty young women were received during the month of July. Christ Church is the parish church (the Rev. Joseph P. Smyth, rector).

THE AUGUST meeting of the Fairfield County Clerical Association was held in the parish of Holy Trinity, Westport (the Rev. Kenneth Mackenzie, Jr., rector). An address was given by the Rev. Ernest J. Crafts of Christ Church, Bridgeport—"The Priest in the Service and in the Pulpit." Many of the members were absent on vacations, but the gathering was a most enjoyable one. The Bishop of Central New York was present as a guest, and added much to the interest of the occasion. The Rev. Edward H. Coley of Calvary Church, Utica, a former member of the Association, was also present.

THE BISHOP of Niagara has been visiting at Thompson.

ST. STEPHEN'S, Ridgefield, suffers a severe loss in the recent death of Mr. D. Smith Sholes, long a member of the vestry and, for thirty years, the parish clerk.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Death of an Infant.

THE REV. AND MRS. FREDERICK A. HEISLEY, of Wilmington, mourn the loss of their youngest child and only son, Arthur Sylvester Heisley, who died August 10th at 6 A. M., aged five months and eighteen days. The physician hoping for a cure of the cholera infantum by change of climate, had strongly urged leaving Wilmington at once. Accordingly Mrs. Heisley, accompanied by her maid, took the child to Mr. Heisley's parents' home near Farmingdale, N. J., on the afternoon of August 9th, but the child had gone into a stupor from which it never recovered. The Rev. J. W. Foster of Steubenville, Ohio, officiated at the funeral on Monday afternoon, and many relatives and friends of by-gone years attended both at the house and at the interment in the little Methodist cemetery that contains the family plot.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Work in the Wilderness.

THE REV. A. T. YOUNG is doing mission work during the month of August for the Bishop and has been through the field of Mr. Geo. Hollowey, holding services in each place. Beandette, a place which promised to be of importance, has had an unorganized mission for some time and now we are building a chapel, to be completed by September 1st and paid for. It is to cost $1,000. The money has been raised in less than two weeks, and this completes the third church "in the wilderness." St. James' at Williams, and St. Peter's at War Road, and now St. John's at Beandette.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Summer Notes.

ST. PAUL'S CHURCH, Clinton Street, Brooklyn (Rev. W. E. L. Ward) will be served by its rector every Sunday during August. The organist and choir will take a vacation of a month and the services on Sunday will consist of two plain celebrations of the Holy Communion. The daily Eucharist will be discontinued until the second week in September.

SERVICES at the Cathedral, Garden City, have not been interrupted or toned down in any way because of the warm weather. The Sunday congregations are largely composed of strangers from the city and the near-by villages, many of whom attend to hear the music, which is always very fine.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Vacation Notes.

THE REV. F. M. BANFIL, rector of St. James' Church, South Bend, expects to sail from New York on August 31st on the North German Lloyd S. S. *Koenigin Louise*, stopping *en route* at Gibraltar, due in Genoa September 13th. After a few days in Genoa he will go to Venice for two weeks, then to Rome for the month of October, then to Florence for two weeks, sailing from Naples in time to be at St. James' for Advent Sunday. During his absence the Sunday services will be maintained by the Rev. Dr. Rippey, of Elkhart.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Vacation Notes.

NONE OF the city churches has been closed during the summer. Bishop Webb is in Massachusetts, Dean Delany is with the Rev. S. W. Fay at his summer home at Deal, N. J. Canon Wright's vacation was spent in the early summer, largely in Canada. The Rev. James Slidell, whose health is somewhat improved, has remained in the city during the summer. The Rev. Wm. Austin Smith, Rev. A. L. Bumpus, Rev. Frederick Edwards, and Rev. H. L. Rice are in the East. Archdeacon Wright is at Superior, Wis. The Rev. George F. Burroughs has lately returned from a tour of Niagara Falls and the St. Lawrence.

Visiting clergy in the city who have preached or officiated during the summer have included Dr. Robinson and Prof. St. George at the Cathedral, and Bishop McKim, of Tokyo, is preacher for next Sunday. Prof. Fosbroke of Nashotah has conducted services during August at St. Paul's, and the Rev. Robt. G. Jones of Burlington, Iowa, at St. Mark's. The Rev. Joseph Carden is in charge during the summer at St. James'.

Bishop Francis of Indianapolis was in Milwaukee early the present week, as his wife has been for some time with her mother, Mrs. George C. Stevens. Mrs. Stevens is suffering from a broken leg, and Mrs. Francis' health is not satisfactory. The Rev. W. H. Moor of Omaha and the Rev. T. D. Windiate of Arkansas were other August visitors in Milwaukee.

The summer colony at Nashotah includes Bishop and Mrs. McKim of Tokyo, Japan, the Rev. E. A. Larrabee, rector of the Ascension, Chicago, and Rev. Dr. P. C. Wolcott and family of Highland Park, Ill. Dean Barry and Canon St. George have returned from vacations, the latter at Montreal.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes—Bequest for Chester—Death of Samuel Welsh.

THE CHURCH of the Advent, Fifth and Butterwood Streets, Philadelphia, where the late Bishop Brooks began his ministry, is being renovated and beautified. It is purposed holding a special service of reunion of all the old members and former parishioners, many of whom live a long distance from the parish, on the first Sunday in October. The expense of the improvements has all been met and the endowment fund at present amounts to $34,000. New life and vigor have been instilled into this old parish under the present incumbent, the Rev. Edgar Campbell.

DURING the past three years in this diocese there have been twenty-three ordinations to the diaconate and eighteen to the priesthood. There are at present fifteen deacons canonically resident and the whole number of clergy, including two Bishops, is 285. There are seventeen candidates for orders, thirteen postulants, and sixty-eight lay-readers.

THE "James C. Smith Memorial Home," a magnificent estate situated at Oakbourne, Chester County, one of the many institutions of the City Mission, has, since its establishment some few years ago as a home for sick and convalescent white women of twenty-one years and over, admitted and entertained over 2,287 women. It has a capacity of twenty-five patients and is open all the year.

ON SATURDAY last, 250 members, being the

remnant of the famous 15th Pennsylvania Cavalry, left Philadelphia to visit their old commander, General Palmer, at his beautiful home in Colorado Springs, Col., he bearing the entire expense of the trip. The Rev. Wm. H. Graff, vicar of the Memorial Church of the Holy Comforter, having been a member of the Cavalry during the Civil War, accompanied the party as chaplain and will conduct services on the train while *en route*.

A FAITHFUL communicant lately deceased left the sum of $3,000 to St. Paul's Church, Chester (Rev. F. M. Taitt, rector), for the purchase of an organ. Additional contributions are being raised in order to place an organ of sufficient size and volume in the magnificent and commodious church lately erected. St. Paul's is the largest parish in the diocese outside of Philadelphia.

SAMUEL WELSH, a member of a family of well-known and liberal Churchmen, died at his summer home at Watch Hill, Rhode Island, on Friday, August 9th. Funeral services were held on Tuesday, the 13th, at his late home, "Windy Cot," Chestnut Hill, Philadelphia, the rector of St. Paul's, the Rev. J. Andrews Harris, D.D., officiating. Interment was made in the family vault at the burying ground of St. Thomas', Whitemarsh.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Palestine—Notes.

THE REV. S. G. PORTER, rector of Trinity Church, Marshall, delivered a stereopticon lecture in the City Hall at Palestine, on the 6th inst., on the History of the American Church, which was interesting and highly instructive. A good orchestra and mixed chorus lent a patriotic significance to the occasion by rendering selections of national airs and anthems. The proceeds were for the new church building fund.

THE BISHOP is summering in Maine.

THE BISHOP of Louisiana preached the commencement sermon at the University of Texas.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

THE VACANT rectorship of St. Barnabas' Church, Ottawa, has been filled by the appointment to it of the Rev. William P. Garrett, for the last eight years rector of Janeville. He enters on his charge of St. Barnabas' September 1st. Mr. Garrett received his education partly at Trinity College, Toronto, and partly at McGill University, Montreal, of which latter he is a B.A. He is a priest of about ten years' standing in the diocese of Ottawa.

Diocese of Montreal.

THERE WAS a very impressive service in St. George's Church, Montreal, on the occasion of the funeral of Mr. Shirley Davidson, son of Judge Davidson, whose sad death by drowning took place August 4th. The young lady with whom he was out sailing was also drowned. The burial service was taken by the Rev. R. Hewton of St. Paul's Church, Lachine, and the Rev. H. P. Plumptre of St. George's Church, Montreal. The immense concourse of people present showed every token of sympathy for the stricken relatives. In deference to the wishes of the family there were no signs of mourning in the church, the chancel and choir stalls having lilies of the valley and spirea screening them.

Diocese of Quebec.

THE VISIT of Bishop Dunn to Murray Bay, August 11th, was the occasion of the consecration of the church at Cap a L'Aigle, on Sunday morning, the Eleventh after Trinity. This church, St. Peter's, is several miles from "St. Anne's-in-the-Fields," at Murray Bay, where the Bishop preached in the evening and celebrated Holy Communion in the early morning hours.—THE Michaelmas term of Bishop's College, Lennoxville, will begin September 14th. Matriculation and supplemental examinations will be held on the 17th. The college is to have its turn with regard to the Rhodes scholarship, and, under present arrangements, will be open for competition for students of Bishop's College in 1910. The Reid scholarship, founded by the late Rev. C. P. Reid of Sherbrooke, value $80 per annum, is tenable for three years from entrance, with an extension in the case of candidates for holy orders of two years. It is to benefit, first, sons of the clergy in the dioceses of Quebec and Montreal; failing such candidates, pupils of the Sherbrooke Academy or sons of the citizens of Sherbrooke.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

We have received, at various times, letters from correspondents, asking for further information regarding the service known as Children's Eucharist, which has been mentioned in this column.

Apparently there is a disagreement among the clergy regarding the training of children by attendance at the Holy Communion service. Many think that a great opportunity is lost, and a plain duty neglected in failing to teach children to attend, to understand, and to love the highest and most important service of the Church.

Others, on the contrary, seem to think that young children under the age of, say thirteen or so, should not be encouraged to go to the Communion service.

To the thoughtful layman this seems utterly incomprehensible, because the teaching of the Church is so straightforward and clear. Yet it is a very rare thing to hear sermons or addresses in explanation of the relative importance of the different services. It is a well-known fact that in a vast majority of our churches the Holy Communion is only celebrated once a month at the half-past ten or eleven o'clock service. And then a great many people leave after Morning Prayer, and a comparatively few remain for the chief service.

If this is the attitude taken by many adults, and if they are taught no better, how in the name of common sense can we expect

PASTY FOOD

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

"Cereals, such as wheat and oats, *can* be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat, for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested.

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nuts food has done the work." "There's a Reason." Read "The Road to Wellville," in pkgs.

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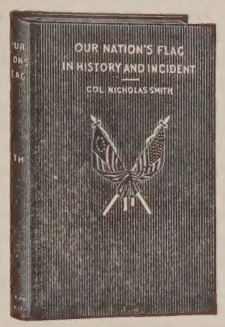

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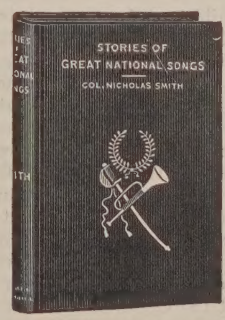

The Young Churchman Co.

MILWAUKEE, WIS.

children to take a different one, and to know more than their parents?

Aside from the neglect of doctrinal teaching, this subject has a bearing upon the development of Church music.

It was the unwillingness to allow children to be present at Holy Communion that impoverished the musical settings for that office during the periods preceding and following the Commonwealth in England. All the great composers of the early Anglican school were hampered by the fact that choir boys were in many cases not permitted to remain in church during celebration. Consequently, most of the eucharistic compositions were fractional, the *Gloria in Excelsis* being particularly neglected.

With impoverished choirs to sing the music, it was natural enough to have impoverished settings, and a complete Communion service was practically unknown from the time of Orlando Gibbons to the commencement of the nineteenth century. Things improved after the Oxford Movement, but the restoration of Choral Eucharist was very slow.

Some of our readers have doubtless read *The Massacre of the Innocents*, by the Rev. Edward M. Gushee, rector of St. Philip's Church, Cambridge, Mass. Fortunately there are enough of our clergy in sympathy with the teachings of that pamphlet to stem the tide and help in the proper education of the children in the appreciation of Choral Eucharist. The following letter from the rector of Trinity Church, Fort Wayne, Ind., in regard to the Children's Eucharist, and to congregational singing, is very much to the point, and will prove of interest in connection with what we have just said:

"I send you, under separate cover, a copy of our Children's Mass and also of a Communion Service for congregational singing.

"The Children's Eucharist has long been established in many of our parishes. Mount Calvary, Baltimore, has a very beautiful children's service at 9 o'clock, Sunday morning. Rev. H. Page Dyer has written a little manual *The Divine Service*, for the Children's Eucharist, containing many beautiful and appropriate hymns. The music which I use, I got from the Church of the Ascension, Chicago, and printed myself. It is the only musical arrangement that I know of, and of course, very rudimentary.

"In regard to these services, at least half of the children in the Sunday School are confirmed, and therefore ought to attend Holy Communion regularly. The very young children of the primary class perhaps might be excused, although I find they learn the hymns readily and behave very well during the service. The children in our junior school are from eight years upwards, the age which boys begin to sing in the choir. I cannot see any objection to children in Sunday School being present at the Eucharist, which would not apply to the same children being present in the choir. In fact I believe that the only way to train our people to love this service, is to make it bright and attractive for the children, to teach them that it is the great central act of Christian worship, and that our devotion all centers in the Holy Sacrifice of the Altar. This is admitted by all of our clergy theoretically. They are negligent in putting it into practice. Wherever the children's Mass is introduced it is loved by all of the children. We have it on all of the great festivals and on every Saturday morning during Lent. I feel that the Children's Eucharist should be generally introduced, because it is of much benefit in training the children to be devout and faithful communicants of the Church. Of course, communions are not prohibited at these services, perhaps a half dozen will receive during the "act of adoration," which is sung by the school.

"There is more talk than anything else in regard to congregational singing; in fact we know that parts of the service will always be rendered exclusively by the choir—the offertories, for example. At the same time there are plenty of parts which the people can sing if they are encouraged to do so, chiefly the hymns and the responses, and for this reason we need some kind of musical hymnal in our pews. It is unfortunate that our people do not generally appreciate the Choral Psalter, and I suppose not one in a hundred of our parishes would think of introducing it. If we can get the people to sing the chants and hymns and the communion service, we shall do wonders.

"In regard to length of services, an hour and three-quarters is the maximum in my opinion, an hour and a half long enough. This of course means that the preacher and organist must both economize in the matter of time. Choir boys do not, in my opinion, get tired of long musical services. As long as they have something to do they are interested. Choir boys will go through a two-hours' rehearsal at times without being worn out, or a long oratorio, and enjoy it. The sermon is the hardest on them. The long musical service is perhaps more of a strain on the congregation than on the choir. The fact is, only a small proportion of our people are capable of appreciating elaborate music, and I am coming to believe that simpler compositions are more helpful and devotional. I think the offertories are often too long. The custom in English parish churches of singing a hymn during collection, seems to be very popular over there, where everybody sings."

The Magazines

UNDER the title of "Epicurus in the West," a new writer discusses in the September *Scribner* the particular social ideas which made the old San Francisco so different from any other American city, and which to-day are making the new San Francisco. The philosophy of San Francisco is Epicurean, breeding "a certain mutual toleration which makes a light-hearted community."

WHAT'S THE USE?

To Pour in Coffee When it Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a Calif. woman.

"Do you know why? It's because I used to drink coffee, but I finally cut it out and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

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The author adds: "When her great tragedy came it found San Francisco unafraid, and its result left her undaunted; but her courage was not that of the Puritan."

THE *Church Eclectic* for August contains an account by the Rev. Henry Barker of the recent letter from Cardinal Rampolla, president of the Pontifical Biblical Commission, to the Abbot Primate of the Benedictine order with reference to the revision of the Vulgate. The July issue of this magazine contained a rather remarkable article by Dr. Morrison, reviving the theory that the lost continent of Atlantis as the site of the Garden of Eden, and that Noah's Flood was really both the cause and consequence of the submersion of that continent. Dean Hart, in the August issue, does not take the same view as Dr. Morrison as to the age of this world, and gives as a cause of the Flood the sin of the angels who, falling from their high estate, took unto themselves wives of the children of men.

The Rev. Willam Cox Pope deals very trenchantly with the position and claim of the Episcopal Church. Mr. Hervey reviews Grove's *Dictionary of Music and Musicians.*

Under the heading of Diocesan Journals for 1907, several extracts are given from Episcopal Charges—notably from those of the Bishops of Michigan and Arkansas. The first deals with the Virgin Birth, the second with the question of a negro episcopate, for which the Bishop pleads earnestly and at considerable length. The "London Letter" is mostly concerned with the municipal and social questions agitating England at the present time.

Among the selected articles we have a sermon by Dr. Alexander, Archbishop of Armagh, on "St. John's Testimony to our Lord's Purpose"; a very telling reply to critics on the value of missions in India by the Bishop of Madras, who points out that while Christianity has made no headway among the "high caste," yet that it is spreading rapidly among the pariahs. For example, in Chota Nagpur, in Bengal, there were only 40,000 Christians while now the number 104,000. The status of the Bishops in the House of Lords is dealt with historically and sympathetically by Michael MacDonagh, and there is an account of the Montaprini disclosures. There are the usual News and Notes, Reviews of Recent Books, Recent Ordinations, Consecrations, and Deaths Among the Clergy.

THE SEPTEMBER *Century* will make special appeal to those who love memoirs with further extracts from Horace Traubel's remarkable daily record of conversations with Walt Whitman in his old age in Camdmen, N. J., with much of interest of Whitman's estimate of John Burroughs, his war memories, his ideas on reading, and his general philosophy of life.

PRESITENT ROOSEVELT, in the September *Everybody's,* returns to the attack of the "Nature Fakers." Over his own signature he repeats the charges of falsehood, directing his fire chiefly against W. J. Long, whose affidavits he declares are "worthless." A group of prominent naturalists also contribute to the controversy in this number.

The articles in the September number cover a wide range from an account of the Peace Conference by Vance Thompson to an informing study of the great department stores by Hartley Davis. Charles E. Russell publishes the second instalment of his series "Where Did You Get It, Gentlemen?" and Allen Sangree philosophizes breezily on the frenzies of baseball "fans."

The fiction feature of the number is "The Judgment of Eve," a novelette by May Sinclair, who boldly handles what is generally thought to be a forbidden theme for magazines.

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Educational

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A College Trained Faculty. Students prepared for College. Exceptional advantages in Music. Unexcelled in health. Fifty acres in the campus, with facilities for athletics. Moral and religious training.

TUITION, MUSIC, BOARD, FUEL AND LIGHTS FOR ONE YEAR $150.00

SCHOOL OPENS SEPT. 11, 1907

For further particulars write

MISS ELIZABETH J. JOYNER, Principal
BOLIVAR - - - TENN.

TALKS WITH ADVERTISERS ABOUT THE RELIGIOUS PRESS.

[*Continued from Page* 552.]

World's Fair when one classified advertiser in THE LIVING CHURCH wrote: "As a result of our ad. in THE LIVING CHURCH we received 720 letters and telegrams. These letters came from 34 states, two territories, District of Columbia, and Canada—from Maine to California and from Calgary to Tampa. Resulting from this correspondence we entertained a total of 875 individuals remaining long enough to make a total average of 40 persons a day from June 3d to Nov. 5th, with a grand total income of $6,123.00. Contrasted with this highly satisfactory result we add that we also ran some other ads in other papers both secular and church, and it was only the church paper that more than paid the expenses of the advertisement. And all the advertisements combined did not bring back any kind of return as compared with THE LIVING CHURCH."

What was unique in this advertiser's experience was simply that *he came personally into touch with all who were influenced by his advertisement*, which few advertisers can do. Most advertisements of producers send customers to middle men, and the advertiser never hears of them. Certainly the experience of one who has the unique opportunity for testing the result of an advertisement, and the patience to tabulate the returns thus carefully, ought to be of inestimable value to other advertisers, most of whom cannot, in the nature of the case, have the same opportunity. Observe, too, the advertisement of "Pennoyer Sanitarium" in this issue (page 572) which begins: "The Pennoyer Sanitarium has been a constant advertiser in THE LIVING CHURCH since its organization."

That SCHOOL advertising in THE LIVING CHURCH pays, may be gathered from the great number of schools that retain space, year by year. In the "first Educational number" for this year—July 20th—EIGHTY SCHOOLS were represented by displayed advertisements. And in the "second Educational number"—August 17th—there were advertisements of NINETY-THREE SCHOOLS. Moreover we have letters on file from educators telling what excellent returns their advertisements have brought in previous years.

But these are only instances. What advertising will do for financial houses, publishers, and hotels, it will also do for automobile manufacturers, seedsmen, makers of food products, insurance companies, clothiers, manufacturers of building supplies, of musical instruments, of boats, of soap, of hats, of really useful medical preparations, of talking machines—in short, it will do for every man who has an article for sale that cultivated people could use profitably.

MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST. AND 177 BROADWAY.
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS

Steel Alloy Church & School Bells. ☞ Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

Memorial Bells

A SPECIALTY
Have Supplied 32,000
McShane's
CHURCH CHIME PEAL Bells

McSHANE BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. **ESTABLISHED 1856**

CHURCH FURNISHINGS
In Gold, Silver, and Brass,
CHURCH AND CHANCEL FURNITURE
Write for Catalogue.
Correspondence solicited.
W. & E. Schmidt Co.
308 3rd St. - MILWAUKEE, WIS.

R. GEISSLER
56 West 8th Street, New York
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK.
EMBROIDERIES, FABRICS
MEMORIALS FOR THE CHURCH AND CEMETERY
TRADE MARK

"WHERE DIRT GATHERS WASTE RULES"
Great Saving Results from the use of

SAPOLIO